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Vol. X. No. I JANUARY, 1932

COPY

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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RENAISSANCE OF THE LATIN WORLD
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WHERE THREE NATIONS CLASH
AROUND THE WORLD

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WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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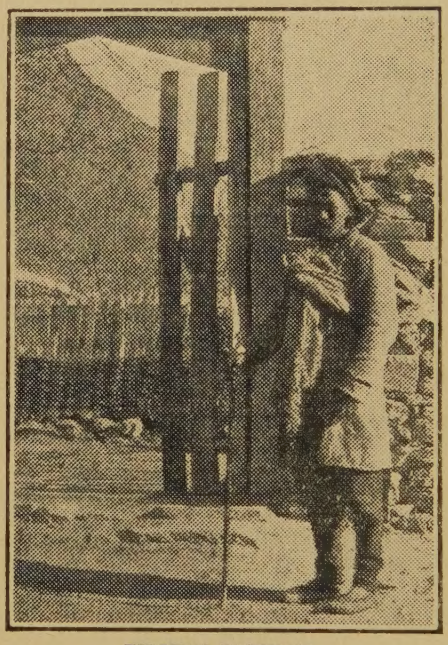
The unobserved Observer

As in the days of His flesh, so now the Lord Jesus—the unobserved Observer—sits "over against the treasury," watching the givers and valuing their gifts by a standard of His own.



TIBETAN POSTMAN.

In His judgment the widow who gave two mites gave the most, for she gave "all her living." The smaller the amount left for personal use, the greater the gift.

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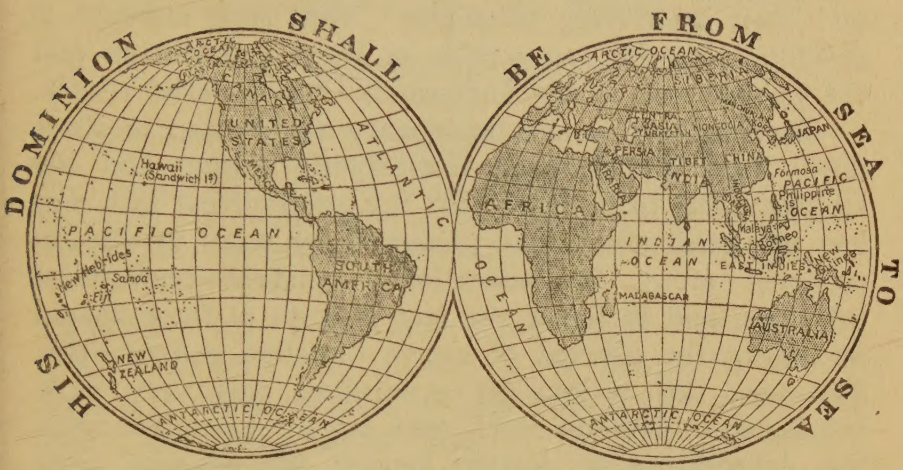

JANUARY, 1932

Needy Fields and Key Positions

WITH the beginning of a new volume we may be allowed to indulge in reminiscences. Nine years ago a modest little sixpenny Quarterly was started to fill a vacant place in Christian literature. Our thousands of readers to-day will be glad to know that from all over the world appreciative letters tell us of the influence of WORLD DOMINION and the Movement which it represents.

It is scarcely credible that until the Movement started there was no Intelligence Department regularly surveying the world to provide information for a wise distribution of missionary forces and to reveal the great needy fields of the world, and that there was only one book which adequately dealt with New Testament methods of evangelism and Indigenous Church principles.*

In the nine years that have elapsed since the first number of WORLD DOMINION appeared we have surveyed 16,966,689 square miles of the earth's surface. We know the dire need and we know key positions, which, if taken, would change the missionary outlook. In those days we could scarcely get a single article written from an

* *Missionary Methods : St. Paul's or Ours ?* By Roland Allen. Published by the World Dominion Press. Price 3/6 (post paid 3/10).

experience of the application of New Testament methods, and their underlying principles. Now, such material is steadily increasing, as articles in WORLD DOMINION and the publications in the Indigenous Church Series testify.

The emphasis in the missionary world was, in those days, being placed upon institutional work; and the tendency was to consider that the geographical task was less important than that presented by calls, in already occupied areas, for educational, medical and social activities, and to forget the fact that all of these should be chiefly the concern of native Christian communities. The need for widespread evangelism was very little mentioned. Methods which were largely dependent upon the expenditure of foreign money for advance were generally accepted and practiced. In many fields this is gradually changing, and the World Dominion Movement has been one of the chief factors in this process of change.

As we begin a new year we desire to thank the very large number of friends who give us much encouragement, and to assure them that their prayers are being answered in the extending influence of a Movement which is turning missionary thinking into the direction in which World Evangelization in any reasonable time is alone possible.

How Communism Outruns the Gospel

In a letter from Miss Cable, written from the borders of Chinese-Turkistan, she says: "WORLD DOMINION for July is here. I appreciate every word of it. I know that your ideal is that the work of evangelization should be speeded up and our job accomplished. If I read the Scriptures aright we were sent as witnesses. The East presents a striking illustration of how a witness may be given over a complete area—I refer to the Communist propaganda, which one may say has *done* its work, and that in a few years. There is no visible organization, with foreigners setting up 'Tangs' in China, but its agents have moved quietly up and down the land as labourers, merchants or teachers—and somehow, everybody knows."*

* See the Non-Professional Missionary literature published by the World Dominion Press.

The Renaissance of the Latin World

KENNETH G. GRUBB

Count Keyserling, in a recent conference, is reported as having said, " It is my opinion that the epoch of North American predominance which we are witnessing will be followed by another of Iberian predominance. The things which are most important for the future of humanity must be sought in Spanish-America which is maturing, and from Spain which is arising."

AMONG the glib catch-words which the modern generation has grown up to accept as bearing the seal of ultimate truth, perhaps none is more misleading than " the decadence of Spain." The fact that such a catch-word can win anything approaching wide acceptation reveals one of two things: either, that we are regrettably ignorant of the trend of modern thought in the Ibero-American world; or, that our civilization has come by insensible stages to measure true prosperity in terms of the Stock Exchange. All economic crises, however, of such a nature as that through which the world has been passing in the last two years, should serve to drive home upon men's hearts the eternal truth that, " man cannot live by bread alone." Though often obscured and often abused it can still be maintained with a fair degree of veracity, that Spain has never lost sight of that central truth. Latin America, it is true, has been so occupied with economic developments and profound internal adjustments that she has been sorely tempted to be unfaithful to what ultimately may well prove to be her real mission to mankind.

Oliveira Martins, a Portuguese historian of no mean calibre, has summed up the Iberian contribution to the common stock as a " profound religious instinct allied with a keen sense of personal independence." These are values which cannot be estimated in pounds, shillings and pence. By their very nature they escape the card-index and the file. It is only necessary to look a little closely at the meaning of this utterance to understand why, from the beginning, it was inevitable that the

domination of Roman Catholicism should have throttled the true development of Christward progress in the Peninsula and in Latin American countries. As the great souls of the Golden Age of Catholic mysticism themselves have shown, a "profound religious instinct" ill accords with the deliberate acquisition by religious bodies of wealth for its own sake, or of political power for political ends. "A keen sense of personal independence," on the other hand, is inevitably driven to unprofitable suppression, when it must find a place in a system world-famous for the rigid mechanism of its organization, or perish. Hence it is that the decadence of the Roman Catholic Church in Latin America is hardly to be wondered at, and hence it is also that the religious edifice has been nigh unto tottering in Spain.

What then is assuming the dominant place of spiritual influence which step by step has been evacuated by the Roman Church? Well would it be, indeed, were it possible to say that the evangelical presentation of Christ was fulfilling this mission. In point of fact it is the growth of secularism which is prominent in Latin lands to-day. For this the old ecclesiastical order has itself mostly to blame. The Church has taught with much emphasis that there is no intermediate step between allegiance to the ranks of the faithful and anarchic atheism. Those, therefore, who abandon the Church of their fathers too often swell the ranks of the many who have striven, and still strive, to bury Christ anew in a tomb from which there shall be no escape.

The secularist movement in Latin America is assisted by the influx of scores of thousands of immigrants who, whether Protestants or Roman Catholics, generally bring with them an attitude which can best be termed non-religious. Economic interests, at the same time, have been strong enough to induce men to fall down and worship, as the gods of their own discovery, the coffee plantation or the petroleum well. In this movement towards secularism the Latin world has, of course, been experiencing an increasing solidarity with the continents

at large, and religious problems are bearing a growing resemblance to those encountered in other fields of Christian work. It is quite clear that the conflict in this particular is transferring itself from the territorial realm to that of motives and ideas. The praying forces of the Church of Christ have to face an enemy whose advance is simultaneous on all fronts.

The Roman Catholic Church is fully aware of this state of affairs. Although she has lost not a little prestige in Spain, there is clear evidence that she is laying the bases of a far-sighted programme for the future. In Latin America she is making many attempts to re-establish her influence in the domains in which she has most suffered. Efficient Catholic lecturers have visited the universities. The attention, which has been aroused by the Pope's recent encyclical on social problems, has been turned to good profit by demonstrating that the Church is fully alive to the social dangers of to-day. A well known French Jesuit lecturer attracted remarkable crowds when, in 1931, he visited Rio de Janeiro to discuss similar subjects. The élite of society did not hesitate to attend his lectures. To attract the popular masses a religious procession of exceptional importance was organized in the same city; this, it is claimed, was witnessed by a crowd, variously estimated at from fifty thousand to a hundred and fifty thousand. In Argentina, Gospels have been sold in the streets under the auspices of the Church. New bishoprics and ecclesiastical units have been created. Foreign priests have been imported in large numbers and laymen's Catholic Action Societies have been stimulated.

In the face of these movements, backed with such tremendous impetus and resources, it is pertinent to ask, what is the position and influence of the Evangelical Church? First of all it is necessary to notice that in Latin America the evangelical movement reflects to a marked extent its origin, which is very largely North American. The abstinence of Continental societies from participation in evangelical work in Latin America has naturally emphasized this. Now corporate Anglo-Saxon

Christianity is apt to depend for its efficiency upon the excellence or otherwise of its organization. That " keen sense of personal independence " of which Oliveira Martins speaks, implies, in our conception of Christian organization, a factor which is certainly disintegrating and may possibly be dangerous. Nothing is more evident in Latin America than that movements in general are not forwarded so much by the strength of their internal organization as by the personalities and personal contacts of those who embody their ideals. When this handicap is taken into account it is surprising what has been accomplished in Latin America. The self-supporting evangelical churches have attracted men from all classes of society. In some countries, such as Brazil and Mexico, they possess national leaders whose names are well known and respected throughout the nation. But the influence of the evangelical movement can never be measured in terms of numbers. In the revision of moral standards, the reform of public education, the laying of true foundations for democracy, and even, in Brazil, the securing of freedom for slaves, the Protestant element materially assisted. This assistance has frequently been acknowledged by responsible statesmen on public occasions. The spiritual truths enshrined in the Evangelical Church are those which the Latin nations can ill afford to sacrifice; such, for example, as the value of the individual soul, man's responsibility for moral choice, spiritual triumph over personal sin and the beauty of the humble life. These things stand at the core of individual and collective progress in the life of the spirit.

The greatest task which lies before the Evangelical Church of the Iberian Peninsula and Latin America is that of Evangelism. This, too, should be the task of the foreign mission. The institutionalist mania in the religious sphere is a consequence of the Anglo-Saxon outlook upon life. The reproduction of this mania in Latin America may well stem the tide of mystical potentialities which might overpass and obliterate religious divisions. A well known Argentine writer, who would not describe him-

self as a Protestant, says on this point, "To save your soul; to establish with God the right relation of a son with a father; to render actual in us the divine character which lies potentially in each one; to seek within us the Kingdom of God and His Righteousness; this is the highest enterprise and most necessary work which each man can and should propose to himself. This is the supreme and essential objective of religion. Everything else, including the social idea of the Kingdom of God upon earth and the correct relations of the moral order which we ought to observe with respect to our brethren, will be added to us."

Among the points which need especial study with reference to the evangelical movement I may cite the extreme contrasts which exist. There are local churches in Brazil which, within their ranks, contain more communicants than there are in the whole of Bolivia and Ecuador combined, or in Colombia with its eight million souls. There are Christian leaders in Brazil whose pronouncements on any topic carry more weight than a joint manifesto of all the Christians of, say, Venezuela. The greater part of the churches of the vast Portuguese-speaking Republic are self-supporting and self-propagating. With due respect to Argentina and Chile it might almost be said that the evangelization of South America has consisted, from the point of view of progress achieved, in that of Brazil.

In other Republics, such as Chile, where many great victories have been won in the past, the work of the recognized denominations is almost at a standstill. The Union Seminary of preparation for the ministry in that country has, for some time, been closed for lack of students, and in that of Buenos Aires, the second city of the Latin world, there are only two or three in residence. In Brazil, however, there is a steady, although not sufficient, supply of ministerial candidates, and their quality is relatively high. One of the problems which will shortly arise in the South American sub-continent will be that of releasing the reserve of spiritual power inherent

in the Brazilian Church for use in other parts of the continent. To this end the World Sunday School Convention, which is being held in Rio de Janeiro in 1932, may possibly assist. The Convention itself will be the most important evangelical event which has hitherto taken place in any part of Latin America, attracting, as it will, delegates from all parts of the world.*

Count Keyserling, at a recent conference, is reported as having said, " It is my opinion that the epoch of North American predominance which we are witnessing will be followed by another of Iberian predominance. The things which are most important for the future of humanity must be sought in Spanish-America which is maturing, and from Spain which is arising." In the face of these things it is above all important that the Evangelical Church in Latin America should preserve intact those spiritual values for the lack of which the world to-day is in dire need. She needs to live above the level of petty divisions and rival jealousies. She needs to place in the forefront of her experience the great truths of the life which is Abundant Life indeed. Such are pardon, peace, holiness, sacrifice. They move, do these great things, with passionless authority and unfaltering mien amid the profundities of our spiritual nature. They constitute a

* The World Dominion Movement has been asked to prepare a Survey of Religious Education throughout the world for this Convention, and to send a delegate. The difficulty of complying with a request for a Survey lies in the fact that there is great confusion on the mission field as to what is meant by religious education. Mission schools and colleges exist in large numbers, but they are for the most part engaged in the work of secular education, which is often given by non-Christian teachers to large bodies of non-Christian students. If we define Christian education as the education of Christians by Christians, then its primary purpose is not to impart a secular education. A Survey of Education would show how Christian Education, thus defined, is sadly neglected. In corresponding with Dr. Kelly, of the World's Sunday School Association, on the subject of the proposed Conference, and the request for a Survey, Dr. Kelly says :—

" The content of Christian Education is rather a big subject, but, very briefly stated, I think we can say that in Christian Education we seek to bring Childhood and Youth into a vital and saving experience of God as revealed in Jesus Christ ; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life, and in all human relationships, and to inculcate a love for the Bible as containing the guiding principles of life and conduct."

true standard of spiritual wealth. They are the great facts of Christian experience which too often have been denied to the Ibero-American nations. They alone, as they meet and concentrate in the Person of the Living Christ, can deliver the soul from the tyrany of the letter and the bondage of the creeds.

It has been customary in the past to associate the familiar word *mañana* (to-morrow) with the lands of Iberian culture or origin. Few who have thoughtlessly spoken thus have perhaps realised what a profound and far-reaching truth has passed their lips. That "to-morrow" is already upon us. To many who have given close attention to the renaissance of modern Spain, it would not be surprising if a prophet were to allot to that Republic a "to-morrow" greater than many of the world's to-days—not necessarily in the economic sphere—but when shall we learn the vanity of estimating national property in terms of wealth? There are values which transcend such inadequate standards, and is it not this same Spain which, through the mouth of Unamuno, is proclaiming to-day, with grand exaggeration, the gospel of tragedy and agony?

> "But all the world's coarse thumb
> And finger failed to plumb,
> So passed in making up the main account
> All instincts immature
> All purposes unsure
> That weighed not as his work, yet swelled the man's
> amount."

The great task which every true Christian can share is that of lifting spiritual ideals out of the impassive spheres of pietism and quietism, and putting them into practice in daily life so that Jesus Christ, the Author and Finisher of all faith, the Saviour of every trusting heart, the Satisfier of every human aspiration after God, may be enthroned in thousands of hearts in Spain. In accomplishing this the Evangelical Church of that country is faced with a tremendous task.

Return of the Sephardic Jews to Spain

Howard C. Burrough

The following short article will be read with interest. An appreciation of the valuable qualities of the Jew, and a recognition of the contribution he can render, make a refreshing contrast to anti-semitism.

The derivation of the word "Sephardic," as given by *The Times* correspondent, is obviously incorrect. The name comes from the word "Sepharad" (סְפָרַד), found in the Hebrew Bible in Obadiah v. 20, which, according to the Syriac, Chaldaic, and Hebrew writers, means "Spain." Hence the Spanish Jews have acquired the name "Sephardim," in contrast with the German Jews who are called "Ashkenazim." The word "Ashkenaz" occurs in Genesis x. 3, and in Jeremiah li. 27, and is applied by the modern Jews to "Germany."

THERE is a certain movement among Sephardic (Spanish) Jews—notably in the Balkans—to return to Spain, whence they were driven by their Catholic Majesties, Ferdinand and Isabella, on March 31st, 1492. The Spanish Government is encouraging the movement, inspired, doubtless, by the eminent services of the Jews, alike to learning, finance and commercial enterprise throughout Spain from the eighth to the fifteenth centuries. The recent declaration of religious liberty in Republican Spain lends a peculiar interest to the events which led up to the intolerant persecution which precipitated their expulsion four centuries ago, centuries which have failed to efface many of the racial characteristics and ancient customs of their Sephardic ancestry.

Jewish settlements in Spain, as in several other European countries, were made probably before the destruction of the Temple. At the end of the third century they come to light as a wealthy and influential community. The Christianization of the Roman Empire, however, radically changed their condition; the policy of the Church being directed to deny them positions of authority, to restrict their social liberty, and to repress the implied insolence of their unrepentent Judaism. Under the Emperor Justinian, discrimination hardened into oppression, and, with the break up of the Empire

following the invasion of the Goths and Vandals, a movement for their forced conversion spread through Europe, which reached its height under the Visigoths in Spain.

Relief came with the Muslim conquest of Northern Africa and Spain. The ancient centres of Jewish culture at Cyrene, Cairo and Carthage, which had been crushed by the Byzantines, revived anew, and carried into Spain the inspiration of a brilliant intellectual renaissance. The great struggle of Spain to eject the Muslim conquerors, lasting for some five centuries, fatally worked, however, to the detriment of the Jews, who, in common with all foreign minorities, became the victims of an exaggerated, fanatical nationalism. Only three months elapsed between the capture of Granada—the last Muslim stronghold—and the famous edict of expulsion of the 31st of March, 1492. This crowning folly was the culmination of more than a century of persecution and frequent massacre, to escape which large numbers of Jews outwardly embraced Christianity, though remaining Jews at heart, and these became known as the *Marranos*. In 1478, the Inquisition was sanctioned as a means of sifting and testing these apparent conversions. An exodus of men and women fleeing from the barbarous ordeal resulted. North Africa was their earliest refuge; others found their way to France, Holland and Britain; a larger number still found a haven in the Turkish Empire, where the Sultans afforded them ready protection and treated them with favour.

These two main streams of Sephardic emigration from Spain flowed into widely different cultural channels. The North African refugees gradually dropped their Spanish tongue and adopted the prevalent Arabic speech, coming, moreover, under the influence of the bigoted *Malaki* section of Islam, which had nothing in common with the cultural heritage of Spain as represented by the renowned Moses Maimonides. Those, however, who found a home in Europe and in the Turkish Empire, met Christian culture and the more liberal Islam of the *Hanafi* persuasion. Spanish traditions and the old Castilian Spanish language have survived, therefore, in the countries of the old

Turkish Empire, as they have not in Northern Africa. During five years which I spent in Smyrna among the Jews before the War, I found they all spoke the old Castilian, which they wrote in Rabbinic Hebrew characters. A general contentment marked the Spanish Jews in Turkey before the War, and some of them known to me became nominal Muslims in order to obtain Government preferment.

Post-war conditions, however, may lead a section of the Jews in Turkey and the Balkans again to turn their faces toward the old Spanish homeland, though a recent pronouncement by the President of the Lay Council of the Jewish community in Constantinople does not favour such a movement as far as Turkey is concerned. Nevertheless, there is no reason to doubt the accuracy of the report of Don Ernesto Gimenez Caballero, the editor of *La Gaceta Literaria*, who has conducted a mission of enquiry, that among the one hundred and twenty-five thousand Sephardic Jews in Salonica, Yugoslavia, Rumania and Bulgaria, there persists the old Spanish tradition. Press articles in Castilian, Spanish films, and Spanish music, he says, interested them deeply. Perhaps nothing has kept alive the memory of Spain so much as Spanish music, which, in North Africa also, among both Jews and Muslims, enshrines the far-off glories of great days in Andalusia. Whether these sentiments will be sufficiently strong to attract large numbers back to Spain, may depend upon the treatment the future reserves for them in Turkey and the Balkans, and also upon the value of the generous intention of the Spanish authorities.

North Africa is a land where bitter memories die hard ; fierce resentments persist from generation to generation, whether among Muslims or Jews. Painful remembrances of Spain remain to this day among the Sephardim. Under French protection they have become prosperous and contented, and their thoughts turn rather to Palestine than to the Peninsula. The movement reported from Morocco which is seeking to obtain from the Republic the moral satisfaction of a special edict, expressly abrogating

the famous order of expulsion of 1492, is unlikely, I think, even if successful, to induce large numbers to return, unless special and solid advantages may certainly be gained.

The missionary implication of a transference of any large number of the Sephardim from Turkey and the Balkans into free Republican Spain is undoubtedly important, and might well stimulate missionary service on their behalf. They occupy a distinguished place in Jewry. In Smyrna I found that they claimed to be the real Jews, descendants of the tribe of Judah, and regarded the Ashkenazim, or German-speaking Jews, as of inferior tribal origin. Both sections used a different synagogue liturgy and rite, and rarely intermarried. The Sephardim have, without doubt, preserved many of the oriental characteristics of the ancient Jewish people, together with a purity of Hebrew pronunciation, not approached by the Ashkenazim.

Developments in Spain may invest the questions at issue with a singular importance. Already at Barcelona the small Jewish community chiefly engaged in commerce and banking is hoping to build a synagogue by public subscription. In Madrid they are being encouraged to take a more prominent part in public life. In Toledo "the beautiful little synagogue of the Transito, which generations of tourists have admired—and many Jews wept over—hard by the house of El Greco on the high bank of the Tagus," may again come into their possession.

Unparalleled Racial Mixtures

DURING the last few years Argentina alone has been receiving immigrants at the rate of four hundred a day, but even this is fewer than the number who were coming before the War. At the moment, owing to the universal depression, the number is fewer still. Notwithstanding the depression, however, the crowded countries of the world are pouring their surplus population into Latin America. A certain number of these immigrants always return home subsequently, but the balance remaining is very considerable.

Brazil in her turn has received large numbers of settlers from many nationalities. Italians, Germans, Turks and Japanese mingle together and inter-marry with each other, and with the common stock of the land. Such an experiment in racial intermixture is almost unparalleled in the history of the modern world; and still the vast forests of the far interior are almost untouched. The last two or three years have witnessed the beginning of Polish immigration in the forests of Eastern Peru. The exact number of immigrants who arrive annually in Latin American countries cannot be stated. When conditions improve it is probable that the stream will rise again to the volume of former years. With the immigrant groups come many religions and many creeds, but the faith of the immigrant is rarely characterized by any degree of conviction, and the problem of the future will be the presentation of a cosmic Christ to a cosmic race.

The Christian Faith and the American Nation

J. Marvin Dean

A Survey of the United States.

THE imposing extent of the United States, the large population—the census of 1930 makes the figure 122,725,046—and the startling diversity in sectional and racial elements, combine to render a general appraisal of its religious condition a matter of extreme difficulty. There are dominant facts, however, which will help us to an intelligent opinion.

The great Republic is unique in that it is the arena in which the evangelical faith has had its largest experimental opportunity. Nowhere else on the globe has there been, or will there be, the invasion of an almost unoccupied continental area by peoples prevailingly of Gospel faith. It is believed that not more than three hundred thousand Indians lived between the two great seas when American settlements were first attempted.

It has often been said that the flock of land-birds which fluttered across the bows of the *Santa Maria* and caused

Columbus to alter his course to the south-west, was the instrument of an indubitable Providence—the Spanish squadron was heading for the Capes of Virginia, the geographical centre of the territory now governed by the American Republic. Thus the political and ecclesiastical ideas of Old Spain were diverted to the West Indies, and it remained largely for English, Dutch, Swedish, and Huguenot colonies to give character to the north temperate zone of the new hemisphere. The evangelical faith having thus the advantage of the original occupation of a virgin empire, it is of profound interest to raise the question as to the nature of the present evangelical situation in the country. Is the Gospel faith, and its corollary, the evangelistic or witnessing method, holding its own in the midst of the kaleidoscopic economic, political, educational and religious changes of the American scene ?

For forty years, prior to 1920, the evangelical churches flourished at a more rapid rate of growth than that of the population. The number of " professed " Christians per one hundred of the population increased steadily year by year. Each ten-year census gave evidence that the nation was becoming more Christian. Over one-half of the population were actual members of churches—three-fourths of these Protestant, one-fourth Roman Catholic. The immigration law, which became effective in 1925, seriously affected the rate of growth of the Catholic Church, which now hardly exceeds in membership and adherents either the Methodist or Baptist bodies. Exact religious statistics for 1930 are not yet available, but it is probable that when furnished, they will show the nominal Church membership of the nation to be nearer sixty per cent. than fifty per cent. of the whole. Of the vast non-church-going population, the large majority are of Protestant persuasion, although a great " lost " element of lapsed Jews and Catholics complicates the problem.

It can, therefore, be safely said that the numerous pessimistic statements regarding the diminishing enrolment of the churches cannot be justified. The American denominational bodies—particularly the evangelical in

faith—are exceedingly powerful, and in important ways they may be said to dominate the life of the nation. A poll of the Houses of Congress will show that above eighty-five per cent. of the members have definite church affiliation. State legislatures indicate a similar condition. The influential position of the evangelical churches has been obtained by a courageous, vigorous, aggressive policy of evangelism, and through active moral reform movements. The rapid expansion westward of the nation, the necessity of dealing with large elements of foreign-born immigrants, the continued challenge of the Indian tribes, and the increasing need of Christian training and education in the great Negro world of the Republic—all this led the churches to evolve elaborate and vigorous home-mission organizations. The annals of these constitute thrilling chapters in the heroic progress of the Gospel from the days of John Eliot and his Mohegan Bible to the present day, during which time the Evangelical Church has grappled with Mormonism, American Judaism, frontier problems, and metropolitan polyglot paganism.

Foreign missions in America began simultaneously with home missions, in fact they seemed to be of a single impulse and a common genesis. World evangelism has long recognized two great reservoirs of missionary energy —Britain and the United States. Remarkable as have been the contribution of gifts, of administrations and of heroisms, in other lands, the modern missionary crusade has mainly had its inception in these two mighty sources. In the long march of the redemptive message of the Cross, it is of interest to observe how often some single centre of the faith has served in time of crisis, and has furnished the human material for the world purposes of the Living Lord. Jerusalem, Antioch, Rome, Gaul, Ireland, Moravia, Geneva, Holland, Germany, Britain—have successively served as luminous centres of training and enablement. America—centrally placed amidst the continents—facing all seas and civilizations, has now come to bear a large share in the spread of the world Gospel.

Many note, however, with apprehension, that American

contributions to missionary work are slowing up, and in the last few years they reveal a serious decrease.

This decrease, due in part to the world depression, has been also due to the necessity under which the American churches found themselves for the proper equipping of their local congregations. A vast building revival in public tax-supported schools has made it imperative that the churches—in a land where the State assumes and can assume no responsibility for religious instruction—equip their church schools (Sunday-Schools) with improved and modern facilities. The power of Christ's Gospel in America has been wonderfully evidenced by the heroic efforts made by many congregations to give the Word of God a teaching environment equal to that given, through public taxation, to the instruction in the arts, sciences, and literature. This emphasis will doubtless continue to absorb a large share of the churches' attention and resources for years to come, but will eventually undoubtedly mean the material strengthening of America as a world missionary base. It is of some significance that the highest percentage of growth during the past ten years in America is shown by the Lutheran churches. This is due to the staunch stand made by Lutheran leadership against the threatening inroads of rationalism, but no less to the emphasis upon the evangelical instruction of the Lutheran youth, as well as their especial instruction in the heroic history of the Lutheran witness.

The large amount of invested funds behind the great missionary organizations will steady the missionary giving of the American churches, and while sharp retrenchments have been necessary, there is little need to fear that American missionary interest is collapsing. Reduced gifts in some quarters have had the beneficial effect of raising insistently the question of indigenous native churches and also a re-discussion of the advisability of emphasizing world-witnessing rather than world-institutionalizing.

The recent " years of inflation " did a distinct harm to the world-missionary aspects of the American churches. Rather grandiose schemes naturally obtained some con-

sideration. Self-denial, a necessary condition of all true missionary advance, became less common. While, in general, the missionaries in the field retained their loyalty to the faith and their simplicity of life, the home administration of some of the denominational bodies became doctrinally careless and financially extravagant. In particular the boards became involved in duplicating the educational systems of foreign lands. It was not sufficiently foreseen that the rising tide of nationalism would eventually provide an educational system for each non-Christian nation and the energy of the boards would best be turned to the chief objective of "*discipling* the nation." For instance, the desirability of medical colleges in China obscured, in the minds of certain missionary leaders, the claims of city and village evangelization and the steady development of autonomous Christian organizations. Missionary strategy built fortresses instead of taking to the field.

The period of "depression," then, has its great value, and the latent missionary loyalty of American evangelical churches is in no apparent danger of exhaustion. There is, however, serious cause for concern in the arrested rate of growth in the churches in America. The most reliable figures I can obtain seem to indicate that the evangelical churches of the Republic during the past ten years, made up all losses and actually gained some three million communicants over 1920. This is a heartening fact, as many political and intellectual movements have made the progress of the Christian faith difficult since the World War. The Churches are actually numerically stronger than ever before. Millions more name the Name in love than ever before in the history of the nation. But there is another fact not so cheering. The evangelical churches are not maintaining their previous *ratio to the population.* The last census reveals the evangelical bodies as gaining three millions, the population twelve!—more Christians in America than in 1920, but far more non-Churchgoers also! Of one hundred Americans, fewer are Christians now than ten years ago.

The national growth has drawn away from the Church growth. The trend of the next decade should prove of great interest to students of Church History. The home evangelization work of the churches may become easier under the increasing restrictions of the immigration laws. The paganizing effects of the "mechanizing" of America—especially the destruction of the Sabbath by hurtling motor-cars, raucous radios, over-sexed Sunday "talkies" and the jungle renaissance of the jazz mania—can hardly become worse. The saturation-point of indulgence, irreverence, and vulgarity must surely be near. The revolt of the liquor interests against the Eighteenth Amendment has almost reached its peak, and has been already seriously checked both in the realm of federal enforcement and in the arena of public debate.

Thus, speaking from the human level, the next ten years should again see an upward curve in the ratio of church membership to population. But a sinister element must be reckoned with in any estimate of the future growth and value of the American churches. The great evangelical advance of the past half century has been obtained by a general loyal adherence to the foundation doctrines of the Bible. The popular exposition of the Holy Scripture and the evangelistic method have been "the cutting edge" in the advance upon unbelief. Doctrinal integrity and aggressive methods have won the victory. The American churches have greatly improved their equipment; they have knit together impressive national organizations, improved inter-church understanding and fellowship, and are becoming mentally alert to the greatest of their home problems—the instruction of youth in the things of Christ. For instance, in the city of Dayton, Ohio, sixteen thousand children are now receiving week-day religious instruction under a Board of Religious Education representing the evangelical churches. But the Bible loyalty and evangelical conviction of the American churches is not satisfactory.

In many influential church centres, the question mark is rampant. Formerly, in American church life, the

appeal to Scripture was the end of the discussion, now it is often the agitated beginning of one. In spite of an admirable Christian tolerance there is a not so admirable spirit of compromise with negation of essentials and even radical unbelief. Popular philosophies, that are at the best deistic or agnostic, have obtained wide reading amongst church people. Standards of modesty and simplicity of life have suffered through the almost diabolical thoroughness with which the nation has been saturated with the mephitic Broadway-Hollywood atmosphere. Moral safeguards have crumbled. There is scarcely a protest against the modern dance. The very word " Christian " is being shelved for the meaningless term " religious," so that many church schools are known as " schools of religion," and many evangelically-organized committees retreat into the term " Councils of Religious Education." American church life has a broader horizon than in earlier years, but its demand upon the individual is not so exacting. The new and commendable emphasis upon the social applications of Christianity has not been sufficiently accompanied by evangelistic fervour.

In the constitution of the State of North Carolina occurs the sentence " a frequent recurrence to fundamental principles is absolutely necessary to preserve the blessings of liberty." This sentence expresses perhaps the greatest need of the religious life of America. The triumphant advance of the Gospel of Christ in American life and through American missionary effort can only be recovered, maintained and accelerated by a re-visiting of the altars of apostolic faith and self-denial. In an attempt to recover the ground lost to rationalism in the last twenty-five years, a significant constellation of new Bible training schools and high-grade theological seminaries have sprung into being. Their clean-cut loyalty to the Word of the Cross has resulted in an amazing development. These new schools are fervently missionary, and their effect upon older institutions has been very beneficial.

The tasks and problems confronting the churches in the homeland to-day may be set forth as follows :—

(1) A re-evidencing of the fact that the substance of the Christian and apostolic faith is as much at home in a scientific age as in the old atmosphere of Roman imperialism or Greek speculation.

(2) The evangelizing of the new Mexican invasion. Over one million Mexicans crossed into the "South-West" in 1930. Two hundred thousand live in the city of Los Angeles alone. More Mexican than white children were born, for instance, last year in Riverside County, California. Restrictive laws will moderate this movement, but the problem (or better, the "opportunity") will long remain. Many self-supporting Mexican churches have already been organized.

(3) The half-million Mormons, strategically entrenched in the Salt Lake basin, continue to present a bold and almost unbroken front.

(4) The mixed, or rather the unmixable, populations of the larger and growing cities. Ordinary efforts in this field will continue to disappoint. Noble and inspired Christian leadership alone can capture these strongholds of indifference. An American Hugh Price Hughes is needed.

(5) The many unoccupied fields. Thousands of American centres, important enough to have a post-office, have no church, either evangelical or Roman. One mountain State alone had over eight hundred such pagan centres.

(6) The one-and-a-half million college students of the Republic. Sixty per cent. of these are members of evangelical bodies, but the religious life of the great universities, particularly in the northern and western states, is pathetically weak. In numerous instances the campus life is distinctly hostile to the faith. There are practically no colleges of any size which can be looked upon as themselves great Christian centres. Even in the smaller denominational colleges, the Bible courses are usually weak; they are offered as mere "electives," and little scholastic credit is attached to them.

(7) The American Jew. In New York City at the

beginning of 1929, there were 1,728,000 Jews; in the country as a whole, 4,228,029. This is the estimate of the American Jewish Commission, and is far below the actual mark, for Jews who do not profess the faith of Israel are not counted. American evangelical Jewish missions are few, but there are signs of an increased sense of responsibility. Jewish Christians in America largely become absorbed into the general Christian body.

(8) Unconsecrated wealth. The copious gifts of a few well-known millionaires have blinded the churches to the generally selfish attitude of the ordinary wealthy church member. The more " spiritual " aspects of the work of the church—evangelization, missions, establishment of Christian training centres, endowment of Christian periodicals—have not received the rightful measure of support from the rich. Great fortunes are tightly held while missionary coffers are dangerously empty. Last winter it was noted that the unemployment relief funds of the cities were not subscribed to by the rich. The curse of unconsecrated billions is stupefying the religious bodies. Giving in princely fashion to underwrite a nation's religious service and a world's evangelization would be a reasonable and helpful response to the Spirit of God. Vast social and economic changes are about to take place. Great future accumulations of wealth will be made more difficult. Now is the time for wealthy stewards to administer with wise but princely hands. The final test is here! *

To sum up. The history of the past proves that the Spirit of God has reserved for the American nation a pre-eminent place in the world purposes of the Gospel. The churches will be without excuse if they do not occupy this offered position. American religious history justifies thoughtful Christians in the expectation of a revival. Intercession is the imperative obligation of the hour. The economic depression is a moral and spiritual reinforcement. The living Lord broods over the Republic!

* See *A Challenge to Business Men*, WORLD DOMINION, October, 1931.

A Problem in Its Proper Setting

REPORTS of Christian work among Indians of the New World deal with such vastly differing conditions that it is useful to be able to place them in their suitable setting. From the point of view of their present status, Indians may be divided into two classes: those who live in contact with civilization and are increasing in number, and those who live a primitive form of life and are generally on the decrease. The former are found in their millions in Mexico, parts of Central America, Ecuador, Peru and Bolivia, and in the same group may be considered the Indians of the United States with whom the article which follows deals. They have also contributed in a marked degree to the formation of the *mestizo** population of these countries.

For a long time little considered by politicians and administrators, they now loom large in any constructive programme for social improvement. Evangelical Christianity has made small progress among them, but the outlook to-day presents new hope. The primitive Indians of the forest are, on the other hand, rapidly declining in numbers, and this for two reasons. The destructive causes which have operated among most primitive peoples are present among them, and a certain proportion from the tribes on the borderland of civilization merges with the mixed population.

Christian work among these primitive tribes has, with one or two notable exceptions, hitherto proved to be almost barren of visible results. There are many reasons for this, such as climatic conditions, linguistic divisions, tribal hostilities and so forth. These primitive Indians are disappearing so rapidly that the question may be raised as to whether it is not possible to reach them in greater numbers by working among the *mestizo* or border-line population on the confines of the Indian areas. The idea of reaching the Indians of the Amazon with an aeroplane was seriously suggested as long ago as 1924; the problem, however, is not one of mere access, but of rendering effective the work once begun.

It has always been the case that these primitive Lowland Indians have attracted a disproportionate amount of attention. This is no doubt partly due to their picturesque habits and apparently romantic habitat, and partly to the fact that they have undoubtedly been compelled to drink the bitter dregs of the cup of life and are dying out. The lure of the romantic, as was said in WORLD DOMINION for July, 1931, brings a ready response. Thus, Eugene Stock says of the Anglican work among the Canadian Indians, "It used to be said that North-West

* Mixed Spanish and Indian.

America raised the funds which the Church Missionary Society spent in Asia and Africa."

If this statement be construed as implying that the Christian Church has for that reason a double debt towards the Lowland Indian, we would reply certainly it has, and it has been and is paying that debt. As a fact, however, if we wish to preserve a balanced view of world need and world evangelism, the attention given to the Lowlanders to-day is disproportionate.

There is, however, another side to this question; the zeal and consecration, the fervour and evangelistic passion, which are often poured out on this enterprise, have received a very inadequate recompense in so far as actual progress achieved is considered. No doubt superior results would have been attained if we had taken the human material which God has put at our disposal and prepared it more suitably for the work; if we had devoted more attention to a preliminary study of the field; if we had conducted the work more carefully on the findings and evidence furnished by such study; and if we had cultivated a more exact sense of the relation of such endeavour to general evangelism in Latin America.

The Indians in Navajo Land

FRANCES C. NOBLE

OVER the sterile highlands and rugged mountains of Arizona and New Mexico sweeps the home acreage of the stalwart race of the Navajo Indians—thirteen million acres lying under the glorious blue sky of the south-west. It is a magnificent domain, but one that offers difficulties to those who would extract their living from it.

The picturesque formation of its *buttes* and *mesas*, the colour of its skies and rocks, its snows in winter and its wild flowers in summer, coupled with the fascination of its inhabitants, make it a never-ending joy to the artist and poet; but to the Indian who herds his sheep—in some places four to twenty acres are needed for the sustenance of one animal—and garners his small crop of corn and melons, it wears the guise of a stern Providence

from whom he must wrest the prize of a livelihood. But the Navajo is winning the fight, and the tribe that in the sixties numbered about eight thousand has increased to well over forty thousand souls.

The dawn of American history revealed the Navajo as a fighting, raiding, thieving individual with plenty of energy to hold his own against all comers. Only in response to measures so stringent that the very existence of the tribe was threatened, did he bow in submission and turn his fighting vigour into the channels by which peaceful men gain their living. The Navajo tribe is, to-day, self-supporting, living on the income from its flocks and the famous Navajo rugs woven by the women.

The people live in much the same kind of huts or *hogans* as those which housed them when the curtain of history first rose upon them; probably the same as in the day when Columbus touched our shore. The *hogan* is a circular structure, usually of timber, plastered with mud, with a hole in the roof for the smoke, and one entrance, facing the sun-rising. The centre of the floor within is reserved for the fire; the circumference is covered with sheepskins on which the family sit in the day-time and where they sleep at night. Hides and pelts, rugs and the ornaments of silver and turquoise wrought by the native silversmiths, and piñon nuts in season, are exchanged at the trading posts for velveteen jackets, calico for the women's voluminous skirts, store clothes and the much-prized "ten gallon" hats for the men, saddles for their ponies and other necessities of life.

The Navajo man is usually of average height, slender, friendly, shrewd at a bargain, with a delightful sense of humour that bubbles over in smiles and good-natured jokes, not infrequently told at the expense of the white visitor. The typical woman is also lithe and well proportioned, often very pretty; less humorous than her men-folk, she shows, nevertheless, a shy friendliness and an intellect equal to his.

In return for the promise of submission made to the Government by the Navajos in the sixties, nine large

Government schools have been established on the reservation, where all expense of the children's education is met by the Government. There are, also, five mission schools; consequently twenty per cent. of the people speak English. The educational provision is, nevertheless, inadequate, and almost ten per cent. of the children of school age are not in school. From about twelve to fifteen per cent. of the people have tuberculosis, active or incipient, and from twenty-five to thirty per cent. have trachoma.

About forty years ago spasmodic efforts began toward the evangelization of these people, but the difficulties presented by the wide, unchartered spaces of unexplored territory, the hardship of following a semi-nomadic people, the staggering barrier raised by the language—a most extensive one, a single verb often having fourteen hundred forms—rendered the evangelizing of this shepherd people such an expensive undertaking that progress was almost imperceptible and, in general, the Church of Christ passed them by to go to those who, living in villages, were more easily reached.

However, independent organizations entered the field and kept the need before the public until the Church faced the task and the Christian Reformed Church assumed responsibility for about one-third of the tribe located east of the Arizona and New Mexico line, and the Presbyterian Church became largely responsible for the two-thirds in north-eastern Arizona. The mission schools, hospitals and out-stations have done valuable work, of which many native evangelists and Christian homes are the evidence. At Christmas time and during the summer, special, though not extensive, efforts are made along evangelistic lines.

After these years of service, in which many agencies have played their part, what progress toward actual evangelization has been made? The answer is both depressing and encouraging. While twenty per cent. speak English, less than two per cent. may be counted as Christian. No such thing as an active, indigenous Church exists, but there is material for one. It is true that many,

after years of education in Government and even mission schools, go back to the ways of the *hogan*, but there exists throughout the reservation, in general, a tolerance for, and openness toward the Gospel, in place of the hatred and indifference of earlier days.

The younger generation can read the English Bible; for the large percentage who speak only their native tongue a number of books of the Bible and a collection of Christian hymns have been translated. The converts must, however, be taught to read the Navajo before they can have the benefit of these translations, but there is no regularly maintained means of such instruction.

Some of the most notable conversions have been among the non-English speaking adults, and an ever-increasing group of converts is ready to go with the missionaries on their evangelistic trips; ready to go into the midst of great heathen ceremonies, where from five hundred to a thousand gaily-dressed Indians are practising their heathen rites, and boldly to witness for Christ. One Christian man tells of his conversion in this way: "I did not want the Christian way. It was no use to me. I was strong in the way of the Navajo. But a seed was dropped in my heart. I said, 'It cannot grow, these great boulders of Navajo superstition in my heart will crush it.' I avoided the missionary, but somehow I heard 'the story' again, and it seemed as if someone stirred the ground about the seed with a stick. 'Maybe it will grow,' I said, 'but what a poor, crooked thing it will be among these great boulders.' Someone poured water upon it, and it began to swell, and grow, and came up so strong that it pushed those great boulders aside and here I am a Christian!"

We expect to hear tales of heathenism and witchcraft from the jungles of Africa, but here, in what has been called Darkest America, in a portion of land accessible to Christian people by railway and motor roads, famous for its climate and charm, heathen beliefs and ceremonies are held and practised, and medicine men hold their people in the bondage of superstitious fear.

The mythology of the Navajo names many gods, and personifies the sun, earth and many of the elements. Their gatherings for worship are usually held for the healing of some sickness, and their ceremonies are connected with exorcism of evil spirits, which they believe throng earth and air and plague the people with bad dreams and bodily infirmities. From earliest childhood they live in constant fear of these spirit-beings. Witchcraft is practised, and until forty years ago individuals accused of using it were sometimes killed. Scattered among the hills and cañons of their land, hundreds of these untaught people live and die without a knowledge of a Saviour, as truly theirs as ours.

* One of the most evangelistically-minded veteran missionaries, who has spent a quarter of a century among the Navajos, and is singularly beloved by them, has expressed his conviction that the field is ripe for a forward movement. There is a great opportunity for definite, evangelistic effort to be made by the combined forces upon the field, which would need to include the strengthening of some of the stations for reaching adjacent territory, and the coming in of outside help, possibly using trucks with tents and stereotypic pictures. These trucks, manned by a group of earnest evangelists, could travel through the country in the open season of the year, holding meetings at the trading posts and other centres. The Indian habit of going to "sings"—religious ceremonies—might be utilized by holding small conferences for intensive teaching at various places.

In this way the long seed-sowing in some parts of the field could be quickened unto harvest and a permanent change could be made in the spiritual life of the whole

* The writer is greatly indebted for statistics and much general information to the Rev. Fred G. Mitchell, of the Presbyterian Mission, Indian Wells, Ariz., whose service to the Navajo people has been varied and of unusual quality, ranging from pioneer life begun near the age of fifty, and has included the building up of a large station. He is continuing in active evangelistic and translation work. He has also represented these needy people before General Assemblies, congressmen and audiences all over the United States.

community. A new, interdenominational society, desiring to co-operate with all existing evangelical work, and dedicated to the development of an indigenous Church, has just now appeared in this field. There are scores of fine students in Government and mission schools, as well as numbers of Christians among the older, non-English speaking people, who would welcome the leadership of such a combined effort and gladly help to carry the "good news" to the most remote fastnesses of their reservation, witnessing, native to native, as only such can, until the Gospel has been proclaimed throughout needy Navajo land.

Materialism is the Menace

In Latin America, materialism is the menace. Mr. Kenneth Grubb, in one of his recent Survey journeys, heard a man say to a group of people, "My wife is about to present me with an addition to the family; if it is a boy, we shall call him *Chevrolet*, if a girl, *Crêpe de Chine!* This is an indication of the change of outlook in a country where, until recently, the children have been named after the saints as a matter of course. In some of the South American countries, foreign missionaries are only there on sufferance. Emphasis upon the indigenous Church is therefore timely.

The Polar Drift

"NANSEN thought the great mass of Polar ice was moving, and all men laughed at him. But," says Arthur Mee in *My Magazine*, "he set out to prove his wonderful idea. He built a strong little ship; he took it out to the Arctic regions; he allowed it to be frozen in, and it drifted across with the moving ice. He was right. Other older explorers asked, 'Who is this inexperienced youth who thinks that he can succeed in face of our declarations to the contrary?' But Nansen studied their objections, took no unnecessary risks, allowed no hardships to daunt him, trusted his ship to the Polar drift, and triumphed."

The following article tells of missionary work in the Arctic. Into the polar regions, which were once regarded as uninhabitable frozen zones, men have carried the Gospel of the Love of God. Men like these, who have considered and answered the challenge of the world's most difficult fields, have been carried on by the "polar drift," "Lo, I am with you alway" to know that Christ's words mean, "Nothing shall be impossible unto you."

Arctic Canada

A. D. Fleming

THE mere mention of the word Arctic suggests to the Anglo-Saxon mind the idea of remoteness, but this was never less true than it is to-day. Furthermore, from the early days the Arctic has had its close connection with England and the Christian Faith.

The first celebration of the Holy Communion in Canada according to the rites of the Church of England did not take place at Halifax, Quebec, Montreal, Toronto or Winnipeg, but on the rugged ice-bound coast of Baffin Land, when in the year 1578 the chaplain on board the good ship "Anne Francis," belonging to Frobisher's third expedition, gathered the captain and "other gentlemen and soldiers, mariners and miners with him. This celebration of the divine mystery was the first sign, seal and confirmation of Christ's name, death and passion ever known in these parts."

Again, in 1820, the Reverend John West was sent out by the Church Missionary Society as Chaplain on the Hudson Bay Company's vessel destined for work at Red River. When the ship was sailing through the Hudson Strait on its way to York Factory in Hudson Bay some Eskimo came on board, and there John West made his first contact with these fur-clad dwellers of the North. This meeting aroused within him a longing to minister to their need, which was strengthened after he had learned more about them from the great explorer, Sir John Franklin.

Three years later, 1823, West made the trip from York Factory to Churchill, and there, with the assistance of the Hudson Bay Company interpreter, preached the great evangel to the Eskimo.

Since that time the Anglican Church has sought to evangelize the tribes of Eskimo scattered across the Canadian Arctic from Baffin Land to Yukon, and from Ponds Inlet to Fort George, and continues to carry on

the only non-Roman missionary enterprise in the Field. Some twenty-four missions and out-missions have been established, where efforts are being made to bring the knowledge of God our Saviour to the people.

These are difficult days down North (we speak of *down* North because the rivers generally flow North) owing to the rapid advance of civilization beyond the Arctic Circle. With the coming of aeroplanes, wireless stations, radios, two railways to Hudson Bay and James Bay, the Arctic, as we have hitherto understood the word in terms of isolation, is shrinking rapidly. Two illustrations will suffice to indicate this point. Throughout the year, winter and summer, we receive wireless messages in Toronto from beyond the Arctic Circle within twenty-four to forty-eight hours of the time they are sent off. On the second of August this year one of our missionaries in Baffin Land wrote a letter which we received in Toronto fourteen days later.

The pushing back of the Arctic boundary, so to speak, complicates the problem from the point of view of missionary work because the people are not prepared for the changes involved. There is the constant difficulty of estimating the status of the Eskimo. Some people are apt to underrate it, while others overrate it, with serious dangers and disappointments resulting in each case. We cannot get away from the fact that the Eskimo is only a child of Nature, stepping out of the most primitive conditions. An intelligent child of Mongolian stock, it is true, and capable of rare development, but still a child. On the other hand, it has been shown that when given an adequate opportunity he reveals characteristics that are most encouraging and suggest his superiority over his age-long enemy, the Indian of North America.

Arctic Canada is so large, and conditions vary so radically in different parts, that it is not easy for an outsider to grasp the situation. The Arctic Mission, for example, operates in an area about one-third of the whole of Canada, or several millions of square miles of country. At Aklavik, one hundred and twenty miles north of the

Arctic Circle, near the mouth of the Mackenzie River, there are trees fifty feet high, and luscious red currants and saskatoon berries (a kind of raspberry) grow in wild profusion during the summer. Yet in Baffin Land, which is about five times as large as England, and whose southern shores extend several hundred miles south of the Arctic Circle, there is not a tree to be found, and only a few blueberries, tasting of the earth, earthy, may be discovered.

Along the Arctic coast, at the Mackenzie River delta, driftwood is so abundant that the Eskimo in that section of the country all live in log cabins. At other places certain Eskimo employed by the various trading companies, the Royal Canadian Mounted Police and others, dwell in buildings of wood. With these exceptions practically the whole of the Canadian Eskimo (about eighty per cent.) live in tents in the summer and snow huts in the winter. This latter practice, while not conducive to higher forms of culture, is nevertheless much more desirable since it allows the native to continue with ease his nomadic life, which is the most effective way of securing a healthy and decent livelihood. In proportion as the native lives on the natural resources of the country—the game, fish, etc.—is he likely to retain his primitive health, vigour and skill as a hunter.

Too much of the white man's food plays havoc with the Eskimo's digestion and brings about various ailments which ruin his health. It has been found, too, that while the nomads present a difficulty to the missionary because they cannot be gathered together for a reasonable period of time, yet the results have not been unsatisfactory.

Through the work of the missionaries, Bompas, Peck, Stringer, Greenshield, Walton, Girling, and others, the Eskimo have not only been drawn away from the more crude pagan practices which have held them through the centuries, but white men resident in the country have recognized that they have been born anew of God, and that their lives reveal the cleansing power of Christ's salvation. They no longer walk in the ways of sin, but in the paths of righteousness and true holiness, rejoicing

in the things of God. On the other hand, there are groups of Eskimo still waiting to be evangelized, and at some of the newer stations only a few have entered into the knowledge of salvation through faith in our Saviour Christ.

With the wave of civilization upon them it is specially difficult for the Eskimo who are coming out of a degraded paganism. When the Light of the World shines into their souls which have been darkened by ignorance and sin, they must first learn to creep humbly in the mysterious twilight of the dawning day. To their eyes the " joy of the morning " causes many things in life to appear blurred and hazy. They can grasp the elemental things clearly, but there are many others that will be revealed gradually as their eyes become accustomed to the light eternal. This is a matter which requires the closest and most sympathetic consideration on the part of all who would work amongst and for the people of the Polar North.

The shrinking of the Arctic brings problems which have a very real bearing upon the main issue, the two most important of these being education and medical service. To leave the native in ignorance, with white men coming to the country in constantly increasing numbers, would be to court disaster from every point of view. Under the Arctic Mission scheme, therefore, day schools are carried on at each of the missions, and the first residential school in Canada for Eskimo children has been established on the Arctic coast. In this way it is hoped that the enlightening of the mind and the garrisoning of the heart and will may go together. Thus, the rising generation of Eskimo may be prepared for the new conditions by being rooted and grounded in the faith, and be able to withstand the subtle temptations and dangers that are inevitable with such rapidly changing conditions.

In the days of His flesh the Master not only preached to the people, and taught them things pertaining to the Kingdom of God, but also went about doing good—healing the afflicted, opening the ears of the deaf, and giving sight

to the blind. Efforts are being made by the Church to follow His example in this also, even north of the Arctic Circle. At Aklavik an eighteen-bed hospital is ministering to all who are in need, whether white, Eskimo, Indian or of mixed blood. This is the most northerly hospital in the British Empire. In Baffin Land, too, at a place called Pangnirtung, the first hospital north of the mainland of Canada has been established, and two beds in this hospital have been endowed by relatives and friends of Sir John Franklin, in memory of the great English explorer and his wife Eleanor.

By all these means it is hoped that the light of the glory of the Gospel of Jesus Christ may be shed abroad even to the most remote corner of Arctic Canada, and that those who have so long walked in darkness may see the light, and be brought into the family of God.

It Cannot Be Done

WHEN René Auguste Caillié, a little French charity schoolboy, heard of a strange-sounding but wonderful town in the heart of Africa from whence no white man had ever returned who had dared to discover it, he was filled with a burning desire to visit that city, and from that time onwards the supreme object of his life was to go to Timbuctoo.

Caillié knew that explorer after explorer had lost his life in the attempt. He had no money, no protection, no instruction. He relied on his invincible determination to get through, and he got through to find, not the city of his dreams, but a sweltering town. He came back poor as he went, but the ragged tramp who crawled into Tangier at the end of a journey of 3,600 miles which had lasted 538 days, had tackled the "thing that could not be done," and had done it.

"Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That maybe it couldn't, but he would be one
Who wouldn't say so 'till he'd tried.
So he buckled right in, with the trace of a grin
On his face. If he worried he hid it,
And he started to sing
As he tackled the thing
That couldn't be done, and he did it!"

Youth Challenged to Exploits

F. Noel Palmer

EXPERIENCE proves that few boys or girls, even with the finest teaching and example behind them, can survive modern school-life without a warped or broken faith, unless, having been genuinely born again and committed to Christ, they confess Him and openly live for Him. How absolutely vital, then, to have a movement which does not whine and cringe before the perils of the age, but boldly attacks the enemy on his own territory—and wins!

"Out of the spoils won in battles"—out of such battles as only the student knows—the Inter-Varsity Fellowship has for years learned to give towards maintaining the house of the Lord. Character wrought out amid sweeping and subtle temptations; faith shining all the clearer for an honest and hard-thinking investigation of facts, and lives won by the ringing testimony to reality in the lives of fellow-students; such is the spoil. It is only historical truth to say that such spoil has for nearly two generations furnished the Church of Christ with some of her best and greatest men and leaders in every part of the world.

It is not generally known that the Cambridge Inter-Collegiate Christian Union, the mother of the entire Fellowship, came into being twelve years before the first seeds of the Student Christian Movement were sown in Britain at all. For a time the two were alike in aims and basis. But the tide of evangelical life which gave them birth (and which covered Britain) gradually broadened and embraced tributary streams of other and less Biblical tendencies, until a serious divergence of policy arose. After some years of vacillation, in 1909 a definite and final disaffiliation was effected, as indeed the General Secretary of the Student Movement himself advocated. The students all over Britain, except this little Cambridge group, went on with the Student Christian Movement, but

the Cambridge Inter-Collegiate Christian Union (C.I.C.C.U.) was really about to enter upon a new and glorious chapter.

After the War, the writer had the privilege of attending classes in Cambridge, and for a few months before going to his full course at Oxford, he was intimately connected with the little group of men who came back from the War on fire for God, into whose hands the work of post-war C.I.C.C.U. fell. Who that was there could ever forget the first Keswick house-party in 1919, when in a few short days lives were transformed, missionaries born, through the outpouring of the Spirit of God upon the Oxford and Cambridge men gathered there. That was the true spiritual birth of the Inter-Varsity Fellowship after the War.

In December, 1919, an Inter-Varsity Conference was held in London, to which came many who had been at Keswick, and what a story of glorious spiritual combat and victories they brought! Then, for the first time the possibility of an organized Inter-Varsity Fellowship was openly raised in discussion and prayer.

Within ten years there were scarcely half a dozen colleges in which the Fellowship had not been established. Then in 1928, Dr. Howard Guinness founded the work in Canada, and his name is loved and honoured among hundreds throughout the Dominion. In 1930, he did the same in Australia and New Zealand.

It was during his tour in Australia that the idea of the Inter-School Fellowship was born. He carried it out with immense success in the larger cities of that country and New Zealand. In December, 1930, he landed in Vancouver, and, accompanied by the writer, began the work of the Inter-School Christian Fellowship of Canada. Our well-known programme is Prayer, Bible and Witnessing. You must have air to breathe: that is Prayer. You must have good food to eat: that is the Bible. You must have exercise: that is witnessing. These essentials of health—so simple, so practical—are, of course, impossible to the dead. Therefore, a man must first be born again. Our basis remains from early C.I.C.C.U.

days: "In joining this Union, I declare my faith in Jesus Christ as my Saviour, my Lord, and my God."

The Bible is essential both before and after conversion. In some places, indeed, where there are not suitable older students to guide a young group, we cannot press for more than a faithful use of, say, the Scripture Union readings. The simple process of really reading the Bible regularly and seriously will often do more than any other agency. The writer himself was converted almost exclusively through thoughtful study of the Bible and its historical results.

After conversion the Bible naturally is even more vital. Nor can groups survive without private faithfulness in this regard. For instance, one Sunday, two boys, looking thoroughly miserable, came for an interview. "Were they Christians?" "Yes." "What was the matter?" They did not know. Inquiry drew forth the fact that they rarely took time alone with God and the Bible. They confessed this sin to God, and in order to secure future obedience in that respect, yielded their lives to obey God in every detail. After all, what other basis than this can ever be adequate for obeying any command of the Lord? They asked in faith for the indwelling power of the Holy Spirit. Then there was a pause. At last one boy began brokenly and with intense reality, to confess blasphemy, and lying, hatred and dishonouring of parents. Who can measure the issues of daily prayer and Bible study, or of its neglect?

The writer and a friend made an agreement in January, 1920, to rise daily at six for the Morning Watch. The first morning, chilly as the fireless grates of an English college could make it, my friend, who had taken the alarm clock, dashed tousle-headed into my room in pyjamas, wildly grabbing the clamourous clock in vain efforts to stop the alarm. Kneeling alone, after rising, shivering with cold, and with a heart still colder, I bowed very low to worship, and humbly told God I knew He was there, but I felt like going to bed, I did not very much care for dying souls, and I could not rouse any spiritual

enthusiasm. . . . And, lo! He began to warm my now penitent heart, and drew near indeed, until I was so wrapt up in Him that when a knock came at the door two hours later, I could scarcely believe it. My friend's experience was not unlike this, too, but that day marked a new epoch for us both.

In less than a year, in a Canadian city, a dozen or two young people have been able to report three or four dozen conversions to Christ, through the faithful pursuit of our programme. A business man told us of his going daily to his office at half-past eight in order to have half-an-hour alone with God and the Bible—away from family, friends, or telephone. He found it made the day a constant experience of being " more than conqueror through Him that loved us."

One frosty morning, fingers cold but heart aglow, I walked up and down in the lovely Fellow's Garden at Wadham College, Oxford, when suddenly there burst upon my musing a white-clad figure—our professor of classics, taking a morning run in athletic " shorts " ! I have often wondered which of us was really crazy ! We gazed in astonishment upon each other a moment, for each was an utterly unexpected apparition to the other ; then we smiled, and passed on, with " Good morning ! "

We always stress real committal to Christ. There are two reasons. First, we are picking—or rather let it be said our Lord is picking—a little band of soldiers in each school. The right kind must be found. No coach would pick a cripple boy for the hockey team.

Secondly, we have no warrant either in Scripture or reason for telling boys and girls that Christ did something for them, especially that supreme and infinite thing called Atonement, without telling them that God expects their instant and unconditional obedience. There is no genuine conversion, no Christian faith, without a right-about turn and a yielding of the heart and life to God. That is not to say we can expect in a babe the consecration and powers of a Paul, but from the first, the young Christian is trained to obedience. Has not the adoption

of a false and lesser standard ruined and deluded thousands in the ranks of professing Christians ? Inconsistent lives hurt our cause far more than intellectual difficulties. Therefore, we lead students to seek the inner meaning of this prayer : " I thank Thee, Lord Jesus, for dying for my sins, and give Thee back my life."

On his way back from New Zealand last December, as we have said, Dr. Guinness, with the writer, passed hurriedly through Canada. Immediately on landing in Victoria he set about starting groups in schools of high-school standing. Such spontaneous and genuine response was given by the boys and girls as must gladden the hearts of Christians everywhere, and holds out prospects of very large and significant developments in the future. Before leaving Toronto, in November, we had already gathered in our home all the boys and girls of school age whom we could reach, and several groups have since then met regularly. In one city twenty minutes with five school-girls proved enough to get them started, and within a week or two they had won the first of their fellow-students to Christ. Soon after we heard of two more souls won.

My wife travelled for five weeks of the current year, and it is a joy to record that she was used of God to win numbers of girls to the Lord. It is vital beyond question to have a woman worker for the girls and women students. God graciously provided for our family during this trip, which would have been otherwise impossible. Wonders occurred. That is to say, the characteristic " last minute " provision of needs happened repeatedly, so that we often did not know until within a few hours of departure whether we could really travel to our next point. Further, in this new work, under great pressure, demands were made on us which we could not have met even for a week without the mighty aid of the Holy Spirit, and we thankfully record that He led us safely on, often better than we knew. Not till afterwards did we realize many a time how truly we had been guided and steered through hidden difficulties.

A few incidents may prove of interest. Here is a

group of four hundred in a college, to whom we are introduced most graciously by the Principal. A general message (climaxing in Christ, however, without equivocation) is followed by an invitation to those who are really keen to know more of the Fellowship, to meet after lunch. During lunch with the teachers, surrounded by nearly a hundred boarders, we are again asked to speak—this time to tell some of our personal experiences among students. There is, by this time, a growing realization that the Spirit of God really does work among present-day student bodies.

Possibly some eighty meet for the more intimate gathering, but we have only fifteen minutes in which to give the plan of salvation, lead them in prayer to the Saviour, explain how to carry on, and arrange for future steps. But it gets done ! One girl tells us, as the meeting breaks up, that she accepted Christ during prayer, and undoubtedly she did, judging from the light on her face. Interruptions from students rushing in ignorantly, or noises and bells without, all this to contend with, yet the Holy Spirit works.

Then another final meeting, very intimate, with the leaders chosen by those present to see to the continuance of the thing. These we face frankly and yet quietly with the claim of Christ, and encourage them to make a clear confession of their faith. It becomes a consecration service.

One dear fellow, a fine Christian, who had been a little " tough," was led to Christ by the President of a Varsity Christian Union, and then became so marvellously altered that he led many other boys to Christ. A whole circle of over thirty young people were thus won for the Lord, until older folk, leaders, confessed their own shortcomings as they witnessed the grace of God in these young people. One man was far from God when they called on him, but they had been praying for weeks, and despite his irritation at their visit, within five minutes he had thrown away his pipe and was crying to God on his knees ! In March we heard this same man tell a group of respectful students how he had come back to God, and the joy of it.

He had his "M.A."—in our early C.I.C.C.U. days, B.A. stood for "Born Again," and M.A. for "Marvellously Altered."

Imagine a "squash" (significant name) of nearly sixty young people in a Christian home—choruses, then a quiet heart-to-heart talk from the speaker. We had many such privileges, and in one of these meetings ten boys and girls for the first time thanked the Lord Jesus for dying for their sins. At nearly midnight, students have called on their friends after such an occasion to say, "I have thought it out, and decided for Christ." The girls in a western university told Mrs. Palmer they never knew life held such joy and such a spirit of adventure as they had experienced since they broke free and set out to win fellow-students for Christ.

In a certain theological college, over a late cup of tea, spiritual realities were introduced after the first five minutes, and immediately an eager group of ten leaned forward for fully two hours of discussion. The utter frankness, the yearning of spirit, the critical inquiry, and yet the spiritual wholesomeness of such a group, would be hard to describe. Much of it would never fit into any pigeon-holed phraseology, but when, by the grace of God, one is given sufficiently keen mental and spiritual sympathy to enter into their problems and, having won their true confidence, to speak to their hearts, there is no telling what good may be done. We heard of such men getting back their message and going out in the week-end to preach in the country "with a new fire," and a "new sense of reality."

Among the groups already organized, the missionary spirit is really active. Quite a few are definitely training for the hardest fields at home and abroad; others have faced and obeyed the call of Christ for implicit obedience to any call of service which He may make.

Conditions in the rural districts are probably much worse than most city people realize, and nothing can be more vital to Canada than the ministry of some of these sacrificial young lives in the prairies. The circuit-riders of

eighteenth century England and nineteenth century North America have put all succeeding generations immeasurably in their debt. Who can deny, or who can measure, the greatness of these heroic and humble labourers in pioneer days that are gone? God increase their kind in our own hour of crisis and of growth!

For this reason we were the more glad to find the ready response to our message among normal school students, many of whom will shortly find themselves in rural districts, surrounded by ignorance of the Bible, prejudice against the Bible religion, and, in general conditions which demand that almost every school teacher be a missionary of Christ.

The spontaneous expansion of these school groups gives us the keenest satisfaction. Three groups were started in one city last December. By March they had grown to nine, simply by the personal contacts of the boys and girls and their friends. In cities where we have not been granted official permission to enter the schools (that is, almost every city in Canada), we collect high-school students after church services, or, through local friends we learn names and addresses, and issue invitations to "squashes," where the purposes of the Fellowship are made clear. It is surely to the credit of such boys and girls, coming from churches of every sort and kind, that they give instant and keen response to the challenge; very few indeed have refused the call of Christ to take a real stand in His name.

Youth is being sifted at school and college more than ever before. Nothing but the Life of the Spirit of God in them can really meet the need. Thus, God often "overcomes evil with good" by causing the very shaking of a young person's faith (if faith it was) to break down his indifference and complacency—that appalling curse of all too many formal religious circles. Startled into earnestness, afraid of where they are slipping, there must be thousands of such who could be gloriously saved for Christ and a life of service if someone could find them just at the critical time, and bring them the personal

witness of Christ, dealing truly with them in the Spirit of God.

Frankly, we are too soft with this university and school problem. In Europe, millions of enthusiastic youths are training for war, or are being filled with fiery zeal for socialism or communism or fascism, and the Governments are bending their best energies to breed a virile, fearless, thoroughly convinced generation, to whom the authorized doctrines of their nation are a religion, and for which they will gladly live, suffer or die. Where is the moral equivalent for all this in the training of young Canada? Sectarianism, intellectual pride, weak thinking and pedantic vacillations, the predominance of such things may yet rob our people of their heritage, and breed only degeneration in every direction.

This is what we wrote on the way back from the west: "A great tenderness begins to fill one's heart as one reviews the whole situation, after only three months of somewhat breathless travel and short visits. The earlier temptations of indignation at the ravages of unbelief are giving way to a deepening longing for the divine patience and insight which alone can make Christ real to these young lives. Faith cries, "It shall be done!—there shall be a remnant and a regiment called out from the midst of uncertainty and denial."

Never did our hearts realize so keenly the Christlike qualities of mind and heart for which the student world still wistfully looks to the Church of Christ. It looks longingly for the brokenness and humility which a true vision of Christ and of human need will create, the obedience which His Holy Spirit will work in us, and the still conquering faith in which young men and women who "do know their God" are called to do exploits.

The Impossible

Rubinstein was once staying with a friend who took him on Sunday to a church where he heard a nice, soft, sweet little sermon. On the following Sunday his host said to him, "Are you coming to church to-day?" "Yes," said the musician, "I'll go if you will take me to hear a preacher who will challenge me to do the impossible!"

Around the World

Africa.—"Somaliland is the only country in the British Empire," writes Mr. Alfred Buxton, "in which there is no missionary work. No doubt there have been peculiar difficulties, more particularly due to the rebellion of the 'Mad Mullah.' This kept the country in turmoil from about 1900 onwards, for about twenty years. It was natural that, after such a turbulent period, the Government should hesitate to allow the intrusion of what might be a disturbing factor in the situation. But with the lapse of a dozen years since the death of the 'Mad Mullah' the position is very much altered. The best proof of this is the fact that the Protectorate is now policed and garrisoned solely by Somalis in charge of a handful of British officers. This seems incredible until it is realized that even in the time of the Mullah several tribes remained loyal to Britain.

"Somaliland* is about the size of England. The population, divided into eight main tribes, is sparse—about 300,000. Ninety per cent. of Government effort has been directed to preserving the King's peace in the country, on the principle that no real development can take place except under peaceful conditions. While we relieve our surplus energy in football or rowing, or any other game, the Somali youths organize a raid." Mr. Buxton has made suggestions for a beginning of missionary work. Another needy region to which World Dominion Surveys have called attention is the great hinterland of West Africa.† It is encouraging to find that practical interest is now being manifested there also.

. . . .

Libya (which comprises Tripolitania and Cirenaica).

As *The Times* of the 10th September pointed out, it is difficult to foresee how conflicting French and Italian standpoints are to be reconciled on the Libyan frontier. The Italians in Libya are the merest handful. The population of Tripolitania includes about 20,000 Italians. In Cirenaica, the total European population is about 10,000, the great majority of whom are Italians. Outside the two capitals there are only about 9,000 Italians at present. Italian colonization will have to make big strides in the next twenty-five years if Signor Mussolini's words, in his preface to General Teruzzi's book, are to be fulfilled: "A continuous riband of Italians between Porto Bardia and Ben Gardane" along the Mediterranean shore of Africa.

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* See *Light and Darkness in East Africa;* A Survey of A.E. Sudan, Uganda, Abyssinia, Eritrea and the Somalilands. With Maps. Published by the World Dominion Press. Price 3/6 and 5/–.

† See *Religion and Civilization in West Africa;* A Missionary Survey of French, British, Spanish and Portuguese West Africa, with Liberia. Published by the World Dominion Press. Price 3/6 and 5/–.

The Miracle of Mandritsara

A. M. Chirgwin

IT was easy enough for our Directors to instruct me to go to Mandritsara, but how to get there was another thing! I had arrived in Madagascar just as the rainy season was ending, and by great good fortune it ended early. During the rains it is no more possible to get to Mandritsara than to get to the moon; and as a rule for some time after the rains have ceased and the roads have dried it is not possible, for the bridges that have been washed away have not been replaced or repaired. So we put off the visit north till the very last item in my Madagascar itinerary in the hope that by that time the roads would be open.

Madagascar is rapidly being covered with a net-work of roads, and the development is so significant that we must re-think our whole mission strategy in terms of these roads, and, as Paul carried the Gospel along the great roads the Romans built, so we may make these new French-built roads subserve the purposes of Christ.

But was the road passable? We wired to this *Chef de Province* and to that *Administrateur*, but received conflicting evidence. One said the road was open, and another said that the bridges were down! So we went direct to the Governor-General, and there we were assured with absolute confidence that the road was passable all the way. So we started. What a ride it was!—over treeless uplands and through hot tropical palm forest in the low country; here a heathen roadside shrine, there a little Christian Church; here a squalid, unprogressive village where the people looked at us from behind their huts like frightened things; there a village where they came with eager welcome and the gift of a chicken or some eggs because we, as they, were "praying people."

Within twenty-four hours we found ourselves passing under triumphal arches and through be-flagged villages. The reason? The Governor-General had passed through

the day before ; he was on his way by road to Mandritsara. It was almost too good to be true. Now we understood why in Tananarive they could assure us with such confidence that the road would be open all the way ! No wonder the roads were in such excellent condition ; no wonder the hundreds of bridges we crossed were newly repaired. To have a Governor-General to make the crooked straight, or at least the bridges safe, and the rough places smooth has its advantages. It had yet another advantage. This progress by the Governor-General meant that people came in from all the surrounding villages, and we found unwonted crowds to preach to at the places where we stopped.

Mandritsara itself made me rub my eyes ! Was I dreaming ? For nearly a thousand kilometres we had been plunging on in the car, passing through little primitive villages, with scantily-clad people and tiny huts made of raffia and palm leaves, and here was a town of one thousand people (including a few Europeans) with half-a-dozen street lamps, a French *Administrateur,* and a fine brick-built church, seating over five hundred people and full to the door.

The Sunday we spent in Mandritsara I shall never forget. It began with a Communion service at 5 a.m., the ordinary morning service began at 7.30—it is as well to get the services over before the day gets too hot—and the afternoon service was at 3 o'clock, followed by a Conference with the workers who had come in from all parts of the district, some of them walking for several days to be there. The London Missionary Society district of Mandritsara is as big as England south of the Thames from Margate to Weston-super-Mare. In that large area the London Missionary Society is the only Protestant society, and the Catholics have only just come in. In various parts of that district little churches have sprung up amongst these fuzzy-haired Tsimehety people, and their representatives got up in the meeting and told me about their work.

These are some of the things they said : " In our

village we have no church; we worship in a private house. Five of us have Bibles." "Our cause has been in existence for two years, and we have six church members." "In our village we are all barbarians; only five come to worship and there are no church-members." "We have just started a cause; we began a month ago; two of us can read and we have two Bibles." "In our village we have four Bibles, ten hymn-books, and one church-member; but we shall grow." "Our work is going ahead, and we are getting more worshippers every month. We have built a church, we have forty-nine church-members, and we are now supporting a worker in another village farther north." And so on. I could hardly believe my ears. At times I thought it was all a dream. Here was Christianity in its very beginnings, and here was I with a long Christian heritage behind me listening to the kind of statements that I suppose Paul must often have heard, and for which he thanked God. The seed had been planted; it had taken root; the blade was beginning to appear. The Kingdom of God is like that. There is no fanfare of trumpets, but it spreads; and in that meeting I heard men quietly telling the old, old story of its growth.

At the morning service there were half-a-dozen baptisms of children and adults, the firstfruits of work in a little village miles away, where for a short time worship has been held in a house. I baptized them, the Rev. Kendall Gale, that great-hearted evangelist, translating sentence by sentence what I said. It was very wonderful to put the water of baptism on those people, the first from their village to become Christians. They will go back, I hope, with new strength, to bear a Christian witness amongst their neighbours. I never expected to get quite so near to Christian beginnings as I have done out here, and to feel the awe and wonder of it all. Truly I have seen "the traffic of Jacob's ladder pitched 'twixt heaven" and North Madagascar.

The afternoon service was more wonderful still. It was an Ordination Service. Four young men who had

finished their course at the Seminary at Imerimandroso were to be set apart for their work in the villages. Three of the four were Tsimehety, and were born of heathen parents in heathen villages. On that Sunday I gave the Ordination Charge to those men, and they are now ordained Christian ministers! It is almost incredible. In a few years they step from being dark and ignorant heathen into being trained and ordained ministers of Christ.

The Rev. J. T. Jones spoke with singular beauty and grace to these his spiritual children. It must be a great day when a man can share in ordaining to the Christian ministry young men who were heathen when he first knew them a few years ago. Those men would have been just pagan Tsimehety, ignorant, dirty, unprogressive, darkly superstitious, with scarcely an uplifting idea in their minds. To-day they are educated, cleanly, open-minded men, dedicating their lives to the service of Christ and their fellows. No wonder the Rev. J. T. Jones found a lump in his throat as he spoke. Here was a miracle, and he had been the instrument of its attainment. I can say, with a wealth of meaning I never knew before, "I believe in the Holy Ghost."

The next day I was to see the raw material out of which the Christian ministry is made. About eight young fellows came, wanting to be ministers and to be sent to the seminary at Imerimandroso for training. Two or three of them were clearly fine lads, and will do well; they have it written on them. But some of them —well I have seen so many marvels out here that I am prepared to believe in the possibility of any man making good. One lad had left school only two years before; he is still in his teens, and he has already got rid of one wife and has taken another—the Tsimehety change wives about once a year. Another can neither read nor write, but he has been to Church and Sunday-School and knows a little. Another had been to a Government second-grade school and had therefore had a fairly good education, but, of course, no religious instruction. He had never heard of Adam or Moses or David, but he had heard of

Jesus Christ and he wanted to serve Him. Yet another had been a clerk in a Government office, but he had also been in prison for stealing fifteen oxen. When the Rev. J. T. Jones asked him if he had stolen cattle before, he replied with emphasis and alacrity, " Oh, yes, but I wasn't caught then."

Can anything be made of these men ? Will the next Deputation out from home find them in the ranks of the ministry ? Fishermen and tax-gatherers from Galilee were not very likely folk, but they swung all human history as a door is swung on its hinges. So why not the cattle-stealer and the wife-changer from Mandritsara ? Some will be weeded out, others will go for three or four years to the preparatory department and, if they show promise, they will then go into the seminary proper for the full course. Some will not be able to stand so long an intellectual régime ; others, who are already trained teachers, will go through the course without difficulty. Of such men are ministers made.

In that week-end I saw the raw material, and I also shared in ordaining the tested and trained men. They have been great days. If only I could hand on some of the wonder that holds my heart. Are you surprised that I want to see a missionary placed at Mandritsara ? All that is needed is a house. The land is bought, the site chosen, there is a good water-supply ; the big church at Mandritsara and the little churches in the district are pleading for a man, they will build all the churches and schools needed without asking the Society for a penny, they will pay all the salary of the pastors and teachers ; all they ask is that the London Missionary Society will supply a missionary and his house. The man is in sight, all that is needed is a house, and houses do not cost much in Madagascar.

What is the history behind all this ? How did the Gospel first get to this northern outpost ? The story is as romantic as anything I know, and I had it from the lips of the principal actor.

On my first day in Mandritsara I met a little wizened

woman named Razafinjanahary. She does not know her age, but from incidents that she remembers it is probable that she is about eighty-five. When she was a young married woman with her first baby she went with her father into the slave-market at Mandritsara. Her father, being a man of substance, bought many slaves that day, and she herself bought about ten or twelve. One of those she bought was a slave-girl from Betsileo, who begged her, " Buy me, please buy me ! " She bought her for three hundred and fifty francs. Most of the slaves were sent to work in the rice fields or at the cattle posts, but the Betsileo slave-girl was kept to work in the house and was thus much with her mistress. The girl had brought her Bible with her, and, a stranger in a strange land, she found comfort in reading it, and as the custom was, she read it aloud. Her mistress, hearing her, said in astonishment, " Can you read ? " " Oh, yes," replied the slave girl, " can't you ? " " No," answered the mistress. " Will you teach me ? " So the slave-girl set to work to teach her mistress to read. Before long a little Christian cause was started in Mandritsara, but it had a checkered history. One building was burnt to the ground in the rebellion, another suffered and was entirely deserted by the people save for the slave-mistress and one other.

As late as 1916, and as a last resort, the ex-slave mistress—for she had by that time given up slave-holding—set out to make the long journey to Tananarive. She was probably seventy years of age at the time, and the only means of transit was by *filanzana*. It was an exacting journey for an old lady and it took her three weeks to reach the capital. Arrived there she sought out the Malagasy pastor of one of the London Missionary Society city churches, and told him that she had come to plead for a missionary. A special meeting of the District Committee was held and the old lady told her story and put her plea. " We have no one to lead us in spiritual things," she said, " the European official at Mandritsara rules us well, but he has no interest in our souls. Think

of the thousands of Tsimehety who worship stones and the stars and the moon. We have tried Malagasy leaders and we do not get on. We need a missionary. Now that I have told you, you are responsible, and if we die in darkness the fault will be yours." The old lady told me that for a long time nobody spoke. " Then the Malagasy pastor to whom I had first gone supported my plea, and the missionaries promised to consider it, and I came away."

Two years later, the Rev. and Mrs. H. A. Ridgwell were sent on a long tour of some months in the north, and they stayed for four or five weeks in Mandritsara. In 1920, the Deputation visited the place, while in 1922, the Rev. J. T. Jones and his wife and Mrs. Milledge arrived as their missionaries. Ill-health, however, drove them away, and both Mrs. Jones and Mrs. Milledge died, the former on the way to the capital, the latter in England. It was an inauspicious beginning. Mr. Jones returned for a short visit a year later, and after another two years he went again to live there, but in less than six months he was critically ill and had to be removed more dead than alive. He can never return to Mandritsara as the resident missionary, and he has now been stationed in Imerina. But can the place be left without a man ?

When the little wizened woman finished her story, she turned to me and said, " You are going to send us another missionary, aren't you ? We have done our best here, but we can't get on without a missionary ; we are only children yet."

An Important Question

In the darkest period of the American Civil War, someone asked Abraham Lincoln whether he thought God was " on our side." To this Lincoln replied : " I don't know. I haven't thought of that. What I am really anxious to know is whether we are on God's side."

" Christianity is not a sop to keep people quiet. It is dynamite."
BISHOP OF WOOLWICH.

Syrian Complexities

James H. Nicol

A MISSIONARY from Persia came through Syria a short time ago *en route* for America. He spent thirty hours in quarantine in Damascus, was cleared, and started for the coast. Two hours later he was stopped at the frontier of the Republic of Lebanon, his passport was taken away, and he was placed under observation while waiting in Beirut. Thus, Lebanon even exercises the right of quarantine against its sister State of Syria.

The boy who wishes to make a collection of Syrian stamps has to deal with at least three countries. He must get a set issued by the Lebanon Republic, which is really Syria as we used to think of it in the West, comprising the coast north of Palestine, together with Mount Lebanon and its interior plateau. A second series is issued by the State of Syria, with its capital at Damascus, and extending north through Aleppo to the Turkish line, and a third by the State of Lattakia on the north-west coast. In addition, there is the district of Jebal Druse, south-east of Damascus, and the separate district of Alexandretta at the north-west corner. These five States and districts make up the territory of the French Mandate. Here live something over two million people, the great majority of whom are Muslims, the minority consisting of numerous sects of Christians, some Jews, two widely separated groups of Druzes, and a semi-heathen tribe inhabiting the mountains behind Lattakia.

How easily we fall into the habit of describing Syria in terms of religion. In fact, it is quite unnecessary to proclaim in Syria that religion is a necessary part of life. Here everyone is religious, or at least claims connection with some religion. If he did not do so, he would be practically disfranchised, as all political and social life is built on religious relationships.

Even parliamentary representation in the House of

Deputies of the Lebanon Republic is based on religions and sects. The Maronites have the upper hand in Lebanon, then follow the Muslims, the Greek Orthodox, and finally the minorities made up of Jews, Latins and Protestants. Thus, in spite of themselves, or perhaps not altogether so, sheikhs, patriarchs, bishops, and even pastors become politicians. The aggrieved Maronite demands of his bishop intervention with the powers that be, just as the aggrieved political henchman in New York would appeal to his Tammany Chief.

Moreover, since political and administrative procedure is thus built on religious institutions, these different sects are obliged to organize their own courts of law for personal affairs. The Government takes no note of marriage or divorce, inheritance or adoption, except to record the facts. The religious courts alone have jurisdiction. Even in the little Evangelical Church whose spiritual life we are all so anxious to conserve, there must needs be courts to legislate on marriages, divorces, annulments, inheritances, adoptions and other personal legal matters. Every resident citizen must be enrolled in a religion or a sect, or else his way is constantly beset with thorny problems. He cannot even get married !

It follows naturally from this that it is a most difficult thing for a person to change his religious connection. Let us suppose that a Muslim wishes to declare himself a Christian. At the time of his decision he is naturally recorded by the Government as a Muslim. He must apply to the Government for the transfer of his name from the Muslim roll to that of the Christian sect with which he wishes to ally himself. When this request is received, the Government notifies the responsible Sheikh of the Muslims, and a time is set for a meeting of the culprit with the Sheikh and with the pastor or priest of the Church concerned. The Sheikh then has the right, if he wishes, to endeavour to dissuade the would-be apostate from the contemplated step, failing in which, he must consent to the transfer of official allegiance. It can easily be seen how difficult this step might be made if officials were

unfriendly, or if strong local public opinion were roused against the applicant.

Just recently we have had an illustration of the difficulties and absurdities of such a situation. A very genuine and faithful Christian gentleman, formerly a Muslim and still recorded as such in the Government records, desired to be married. He is a baptized member of the Evangelical Church and a faithful layman, but for various reasons he has failed to go through the process of having his name transferred. His promised bride was also a convinced Christian, though not yet baptized, and still living at the home of her Muslim father. Since the bridegroom was recorded as a Muslim, he was obliged to be married as such by a Muslim Sheikh, and when he applied for an evangelical blessing on the marriage, it was not forthcoming, not because of a disapproval of the marriage, but because the blessing of it would be a legal and not merely a spiritual proceeding. Of course, we all gave the young people our personal prayers and best wishes, and they are now living as Christians should, and are founding a Christian family, both of them fruitfully and happily active in the life of the Christian community. Yet their marriage responsibility is to the Muslim courts, and will be until formal transfer is made.

One suspects that much of the opposition on the part of Syrian Muslims to defections from the faith is at least partly due to the fear of weakening the social and political position of Islam. Religious majorities, for them, are matters to rejoice over and to conserve, not because they represent a happier state for the people concerned, but because they represent political and social power.

Not in regard to politics alone do we find this identity with religion, but also in the exercise of that great function of society, education. A most interesting statistical report has lately been issued by the Education Department of the French High Commission. This report reveals the fact that only twenty-eight per cent. of the schools are conducted by the Government, and about thirty-two per cent. of the pupils are being cared for in them. Again,

only twelve per cent. of these pupils in Government schools come from Christian families, while eighty-three per cent. are from Muslim families. On the other hand, in the private and missionary schools, which contain almost seventy per cent. of the children now attending school, only about twenty-one per cent. of the pupils are Muslim, practically all the rest being Christian. These percentages reveal several startling facts. The first is that the people of Syria are not yet entrusting to their Government the matter of education; the second is that even where Government education exists it is prevailingly Muslim in method and in attendance, and the third fact is that education is serving, at least in part, to maintain the separation of the religious groups. This third observation would be further emphasized if we had the space more fully to analyze the make-up and the management of the private schools. For the most part they are sect schools maintained for the children of particular sects, while of course accepting any others who care to come.

Nevertheless, the missionary agencies regard the use of the school as one of their greatest opportunities under present conditions. There is a constantly growing passion for education. One of the best features of this movement is that it includes a rapidly growing interest in the education of women. I live in an exclusively Muslim neighbourhood, and on each side of our house is a school for Muslim girls only. These schools are conducted by voluntary educational societies made up of forward-looking Muslim men. These men must be aware of the changes in habit and belief that such a course will surely bring about. Already one can sense the painful process of change as it goes on behind closed doors and shuttered windows in Muslim homes. One can almost overhear the family debates as to what concessions may be made to the life of fashion, and to the westernizing of social standards. If one attends the opening day of any mission schools for girls, or the Junior College for women in Beirut, one may see among the Muslim graduates and students a perfect picture of the outcome of these painful

family conferences. Here in the line is a girl dressed completely in black with *habra* and opaque veil—one wonders whether her girlish heart is sad, or whether she is scornfully loyal in the midst of looser folk. Here is one in black, but with veil a trifle less opaque ; here a face uncovered, but a long black veil behind and hair bound tightly ; here an uncovered face and only the hair bound ; here a jaunty black velvet cap confining the hair, and a sombre dress of slightly modern cut ; here a small cap, hair loose on all sides, and finally a girl as other girls, all external marks of distinction gone, and gone with her the old seclusion, limitation, blind marriage, irresponsible divorce. She will help either to make a new Islam or to bring it to destruction.

Just here is the problem of evangelism in Syria. A Christian missionary makes a rather sorry mistake in rejoicing over the breakdown of the faith of a people in their own religion, if such a process results in agnosticism, and a cynical scorn of all religion. This is what one fears in the case of Syria to-day, as indeed of other Muslim lands. I call on the Grand Mufti and find him heart-broken over the erection of a statue in the public square, because he regards such a representation of a human face and bust as an offence against religion ; my next call is upon a Muslim who exhibits a full-length portrait of himself on the wall of his home, and he laughs loudly at his poor old backward Mufti. I do not rejoice over his laugh, or even his fancied liberalism, for the reason that I know him really to be laughing at all religion. It is a recognized fact to-day that many of the Muslim student class are virtually agnostic, and cling to Islam simply as a social and political institution. The result is that the evangelistic message must become more direct and simple, not so much to change a man from one religion to another, as to show him his need of God in Jesus Christ.

We are all hoping that in this task the Christian Church of the Near East may take its part. We pray for a revival of its spiritual life. It must be confessed that

at present the ancient church is not in condition to be of great help. It needs our sympathy, our prayers, and such co-operation as it is willing to receive.

We pray also that the little Evangelical Church may retain its simplicity and purity of faith and life that it may be a potent force in evangelism. In its youth it bore a great testimony for reality in Christian living. One regrets in recent years a tendency to ecclesiasticism and a lessening of evangelistic and moral fervour. Our constant prayer should be that every so-called Christian in this too-religious land, and the missionary first of all, may give a daily example of the sweetness and abundance of life as promised by Jesus, and thus turn the freedom-seeking Muslim to the Christ Who alone makes free.

Iraq Minorities and the Mandate

The Assyrian Christians,* as an act of self-preservation, have decided to emigrate *en bloc* from Iraq, and have petitioned the League of Nations to place them under a European Government. The safeguards required from Iraq by the Permanent Mandates Commission are considered ineffective with the cessation of British Mandatory control. The current Arabic press of the Near East would open men's eyes to what responsible Muslims are thinking and writing about Christians. The fierce fires of Islam, which once consumed the Church, are still dangerously hot.

A Clear Objective

The task of the Christian missionary can be stated very briefly. It is to preach the Gospel and educate the converts as Paul did, as we see from his Epistles. That is Christian education, and pupils young or old so educated may be trusted to witness to the Faith wherever they may find themselves or in whatsoever schools they may receive their secular education.

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* See *The Plight of the Assyrians in Iraq*, by Petros D. Yoseph, WORLD DOMINION, October, 1931.

Persian Women Winning Through

By a Persian Woman*

PERSIA, with her rapidly developing national consciousness, is almost daily producing petty, and, to the foreigner, peculiarly irritating rules and regulations, so it is a real joy to find that she is concerned with fundamental reforms, as well as with mere superficialities.

One of the most healthy signs of regeneration is the new, and heretofore unheard of, interest that has arisen around problems concerning women and little children. To realize the full significance of this, we must look back on the position which women have held for the past fourteen centuries, that is ever since Islam became the religion of the land. They never were given a chance of social life, and they had, and still have, to use the veil in public. They often had no say in their own marriages which were contracted for them by their fathers or brothers, sometimes without their consent or even their knowledge. And now a wonderful change has come about—a change that is going to affect the work of the Kingdom in Persia very closely. For several months, a Bill has been before the *Majlis* (the Parliament) introducing radical changes in the marriage laws of the land. The clause which has aroused most discussion is the raising of the legal age for marriage from nine, which is the age set down in Islamic law, to sixteen. This is unfortunately somewhat modified by the words " to ensure physical development," which may serve as a loop-hole for earlier marriages, when medical consent can be secured.

Many other clauses in the Bill are worthy of note; for instance, in future, if a man wants to marry a second wife, he must tell her before the marriage of the existence of his first wife; if he fails to do this, his marriage is void.

By far the most revolutionary clause is to the effect that in future the right to divorce is no longer limited to the husband, and the husband is now bound by any

* Miss E. N. Aidin.

written promise which he may have given to his wife before marriage. The way in which it is worded implies that the same standard of morality may be demanded of both husband and wife, which is an almost incredible advance on former practice. Even a few years ago, the very idea of equal standards used to be laughed out of court as quite impracticable and Utopian. Perhaps it is too much to expect any immediate change in actual practice, for we of the East know only too well the difference there is between passing a law and changing a practice. The change in marriage age has been received with great acclamation, as it appeals to the sense of rightness and fair-dealing of the common people. Before the law had actually come into effect, popular opinion, backed by the police, had begun to enforce it. A wedding procession passing along the top of our street was taking a little ten-year-old bride to her husband's house. They were stopped, and the bride, with her parents, was taken before officials who, with rough and ready justice, forbade the ceremony to continue.

All this controversy on marriage, and the position of women, has called forth a good deal of comment in the daily press on the orthodox Islamic attitude towards the question, for it must be remembered that the raising of the marriage age is an indirect criticism of the prophet Muhammad, who gave his own daughter in marriage at the age of nine. Even many of the more enlightened and progressive papers, while welcoming the new legislation, render at least lip service to the prophet's precepts. This once more forcibly reminds us that Islam is no played-out force in Persia. One paper, *Iran-i-Azad*, *Free Persia*, foresees plainly the direction things are likely to take, and has a long article justifying polygamy as permitted in the Koran. Another daily paper, in a leader dealing with the new marriage legislation, boldly states that in Islam is to be found the ultimate solution of the world's problems, that it is the one condition of the happiness and progress of a race, and provides for all that any women can reasonably require! Without any

attempt at consistency, the same paper goes on to applaud the action of the Government in passing the Bill. Naturally the new legislation receives unstinted approval from the women themselves. One of my old girls came to see me; it is but one year since she left school, but during that time she has learnt by experience what marriage and divorce mean. "Thank God, thank God," she exclaimed, "these new regulations make it impossible for others to go through what I have done; there is a better future for other girls. Thank God, we have a man like Pahlavi for King!"

How have these changes come about, we may well ask. The most important factor is undoubtedly the direct influence of that extraordinary man Pahlavi, who has risen from the ranks to the throne of Persia. Better roads, easier communication with the West, new ideas introduced by the cinema and gramophone, the numbers of new schools that are springing up throughout the country—all these have also helped in bringing about the changes, but above all I think they are due to the quiet permeation of Christ's ideals as the only possible standard of life; it is the leaven that leaveneth the whole lump.

Yet we Christians cannot rest content with this; we are jealous for Christ's honour, and long for the women themselves openly to acknowledge that they owe their new status to Christ. For this we look to the students in our schools; it must be their contribution to the building up of the life of the nation. It is true that our schools are few and far between; we have one high school for girls in Isfahan, a city with about one hundred and ninety thousand inhabitants, and three more schools in our out-stations, and this is for all central and south Persia. The old question springs to one's lips, "What are these among so many?" The question recalls the wonderful scene, when what was far too weak and insufficient in the sight of man became more than enough when used by Christ. Humanly speaking, the influence of our schools may be negligible, but we know that they can be a mighty force in the ancient land of Persia.

The Muslims of South-East Europe

Ernst M. Hoppe

THE nationalist movement which is so profoundly moving Turkey, has not passed by the neighbouring Balkan States. There is a general harking back to the glories of the pre-Islamic period. Turkish writers—including the Ghazi Pacha—are busy reconstructing the tradition of the great days of their Turanian and Tatar civilization, and contrasting them with the present feeble condition of modern Turkey under Islam. The peoples of the Balkan States are likewise reviving the memory of their Christian civilization before it was submerged by the Turkish invasions of the early fifteenth century, and are recounting anew the brilliant battles which stemmed the threatened Turkish domination of Western Europe.

Especially interesting is this nationalist movement as it concerns the three millions or more Muslims in Albania, Yugoslavia, Rumania, Bulgaria and Greece, descendants, in great part, of Christians who were subjugated by Islam or absorbed by marriage. These now find themselves carried along at various speeds by the tide of revived nationalism and the pressure of modern progress, while, at the same time, naturally they are constrained to struggle for religious survival in the midst of overshadowing, dominant Christian populations. A missionary situation is being created, having elements which are new, and which appear to promise a hopeful outlook for the evangelization of these people.

Albania strongly attracts our attention. This independent Republic is a post-war creation, dating from the year 1920, though its national boundaries were not fixed until five years later. The Sons of the Black Eagle, as the Albanians call themselves, belong to one of the oldest and purest Indo-Germanic stocks in Europe, and, until the fatal field of Janina, in 1431, when Islam was forced

upon them, they were a virile Christian people. These hardy mountaineers later regained for a while their independence under the leadership of the famous Iskander Beg, thus named by the Turks who compared him to the great Iskander (Alexander the Great) for his masterly strategy, though his real name was George Castrioti. For a quarter of a century he withstood the vastly superior forces of the Turks. Neither Murad nor Muhammad II, the conqueror of Constantinople, could prevail against him. Death overtook him at Alessio in 1467, and Albania, the last stronghold of Christianity and western civilization in the Balkans, was left without a leader. Even to-day the name of Iskander Beg has a magic power to unite Albanians, for the memory of their national hero is written indelibly upon their hearts.

It was this powerful national and Christian memory, doubtless, which, as soon as the Republic was constituted, inspired both Muslim and Christian Albanians to turn to America—where there are fifty thousand of their brethren—for schools, in order that their children might again be in the van of progress. This great opportunity was missed, but it indicates the mind of the people. Their independent spirit was later shown when the Albanian Muslims formally repudiated the authority of the Caliphate long before it was abolished in Constantinople, and permitted their women to appear in public unveiled. The superior standing of Albanian women to their Turkish sisters is very marked, so much so that the surest protection to a traveller among the Albanian hills is the escort of a woman. Islam has ever been less fanatical here than in Turkey, being modified by Christian traditions and usages which have persisted among the people. This has favoured a widespread acceptance of the teaching of the Bektashi dervishes, disciples of Hadji Bektash of Anatolia, a Shiite dervish of the Ali cult.

The Albanian Bektashi have about sixty *tekkes* or monasteries in South and Central Albania, and are a powerful factor in public life. They have no mosques, and do not pray five times a day like the orthodox Sunni

Muslims, who are likewise numerous in the country, but only at sunrise and sunset in their monasteries. Their teaching stresses love as the origin of life ; the brotherhood of mankind ; the equality of women and men ; the duty of all Bektashi truly to love men and women as their brothers and sisters ; and love of country as the crown of all duties. Untruthfulness and injustice must be shunned ; honour to high and low, and love and hospitality toward all men is their gospel. They claim to stand nearer to Christianity than they do to Islam, but while they recognize the New Testament, they also hold the Koran to be inspired. Jesus Christ among the Bektashi is half-concealed and half-revealed. They are hospitable and receptive and await a mighty Gospel messenger, who shall stir their hearts as the Apostle Paul stirred the hearts of their ancestors when he travelled through Albania and preached the Gospel to the Illyrians.

Albanian Muslims form a large part of the population, consisting of no less than five hundred and thirty thousand, out of a total of eight hundred and thirty-two thousand. They are mainly found in the towns of Elbassan, Berat, Durazzo, Dibra, Kortcha and Valona. In Tirana, the new capital, there is a Muslim theological college, and there is a theological school at Kortcha. After the national congress which was held at Monastir in 1908, the Albanian language became popularized by adopting the Latin characters, thus weakening the hold of Turkish which had been imposed as the official language. Scutari has become an Albanian cultural centre which, through its schools, literary societies and publishing houses, has taken the lead in an educational movement in North Albania. There are about twenty newspapers in circulation, and, with the assistance of the British and Foreign Bible Society, the whole Bible has been published in Albanian.

The changed condition in Albania was brought home to me by a minaret in Valona, on the Adriatic. It rose above an open square, old and lonely. The mosque itself was in ruins, the roof crumbling and ready to fall, with no sign of the crescent which once had been its

crown. Like the ruined minaret in Valona, the power of Islam in Albania is broken, and the time has now come for the Gospel to be preached to the Albanian Muslims.*

To be continued.

"If The Lord Would Make

Windows in Heaven

Might This Thing Be?"

A FEW weeks ago a ministerial friend told us some very interesting and remarkable stories; here is one of them. He works among the down-and-outs. One of his converts was very poorly dressed, but the change in his life worked, as it always does, from within outwards, and he prayed that God would give him a decent suit of clothes. He secretly thought that the answer would come through the minister. As he walked along a street with this thought mingling with his prayer, he heard the opening of a window, and, looking up he saw a bundle thrown out which fell at his feet. The bundle proved to be a suit of clothes with a pair of shoes tied up with them. As he stooped to pick the bundle up a policeman came along and said, "What are you picking up, my man?" But, before the man could answer, a woman appeared at a window and shouted down, "It is quite all right, officer." That night the minister was surprised to find his convert at the meeting with a better suit of clothes than he possessed himself!

Uni-Pax

The gold in the Bank of France has greatly increased. She has armaments out of all proportion to her needs, and it is felt that the danger to the Disarmament Conference in February will come principally from her. It is not that no desire for peace exists in France. On the contrary, such a desire is widespread. As an evidence of this we may refer to an appeal emanating from an association called *Uni-Pax*. This is a union of peace enthusiasts, whose members bind themselves at noon each day to concentrate their thoughts intensively for a minute or two upon the desire for universal peace. The appeal for adherents is being broadcast world-wide in the belief that in this way a psychic force can be liberated, whose power to influence events will be incalculable!

* Will all who would like to help to meet the strategic needs which the World Dominion Information Department is discovering, write to the Editor.

The Fold of Iron

EDUARDO MOREIRA

The author of the following article, the Rev. Eduardo Moreira, President of the Evangelical Alliance of Portugal, was formerly prominent in the political life of his nation, but for many years has devoted himself wholeheartedly to the interests of the Gospel. Well known for his literary activities he has recently taken a valuable part in the phenomenal work in the gaols of that country. There have been numerous conversions, and among them that of a well known international crook who took a leading part in the Waterlow versus Bank of Portugal case, involving the falsification of notes to the value of some £500,000.

THE very word " prison " brings with it the suggestion of isolation and desolation. It may well be termed a " fold of iron " ; every opening in the massive walls is guarded by strong bars, but even there Jesus Christ, the Good Shepherd, has His own sheep. His lamp of sweet light and His rod of persuasive justice penetrate through the bars and walls, granting to the sorrowing inmates true consolation and liberty of spirit.

It was in the year 1922, that a certain incident gave rise to methodical work in the prisons of Portugal. A Christian lady, belonging to the Brethren, was visiting the military hospital at Lisbon and offered a tract to a certain soldier called Mauricio. Not long after this the man committed a crime for which he was condemned and shut up in one of the prisons in Lisbon. From prison he wrote to the English missionary of the Brethren, Mr. George Howes, asking for more Gospel literature. This was sent to him, and Senhor Freire, the Portuguese evangelist, twice visited him. Later, this man was transferred to the National Gaol, usually called the Penitentiary of Lisbon, where he did five years' hard labour and was subsequently deported to Angola. Mauricio shared his tracts with his companions in prison ; he shared also his newly-acquired knowledge. Before he was sent to Angola a remarkable development occurred. There began to pour in to Mr. Howes and Senhor Freire letters

from the prisoners expressing real anxiety and repentance, and parcels of tracts were continuously and systematically despatched.

Senhor Freire began to visit regularly those who were interested, and he was constantly occupied with answering from the Scriptures difficult points with which his new and assiduous readers presented him. A systematic plan was brought into being; when an unknown prisoner wrote asking for tracts or information he was sent a series of tracts suitable for enquirers. If the man responded intelligently he was sent a second series, and on the third occasion he received a New Testament. When a prisoner shows a sincere and definite interest he is presented from time to time with other Gospel literature; the Religious Tract Society of London having made many grants for this special purpose.

Senhor Freire spoke to the prisoners individually through the *parlatorio*—an inside window furnished with double bars of iron and a net-work of wire, so that nothing can be passed across. There was one man, however—a condemned murderer—who, after his conversion, obtained permission to receive lessons in English in his own cell in Lisbon. Another convict, also condemned for murder, obtained permission to receive lessons in the same way. It was owing to these special visits that Senhor Freire gained an entrance into the prisoners' cells in the National Gaol. This is a privilege to which I never attained in the prison at Coimbra, in spite of many attempts. I speak to the prisoners through a *parlatorio* except when I am celebrating baptism, the Lord's Supper, or a marriage.

The two men convicted for murder were eventually sent to Africa for twelve years' penal servitude. After they had gone another prisoner made a similar request and studied English for six months. He did not appear to show much interest in spiritual things until, owing to his transference to another prison, his lessons ceased. He then became exercised about the things of God, and he sent a list containing names of other convicts who were

asking for tracts. One of these men, Gilberto Francisco, was subsequently transferred to Coimbra. In the prison workshop there his Christian testimony was so real, and he was so enthusiastic in the distribution of tracts among his new companions that letters began to arrive from the prisoners at Coimbra, asking for literature.

Thus the work extended to the two cities of Lisbon and Coimbra, and contact was soon established with two hundred men in the various prisons of these cities. The number of regular correspondents in the prisons is as follows :—

National Prison of Lisbon	96
Prison of Fort Monsanto, Lisbon	42
Prison Infirmary and Military Hospital, Lisbon ..	2
Prison of Limoeiro, Lisbon	2
Prison-Workshop of Coimbra	63
Leper Hospital of Coimbra (leper prisoner)	1
Civil Prison of Santa Cruz, Coimbra	2
Prison of Montijo (in the Bay of the Tagus) ..	2
In Penal Servitude in Angola	33
	243

There are also nine men who have obtained their liberty and who maintain correspondence with us.

In the city of Oporto, Dona Rosa Catton commenced, some years ago, a work among the prisoners, and when one of those in whom she was interested came to Coimbra she opened correspondence with some prisoners in the latter city. One of these criminals, a young man named Raul dos Santos, obtained his liberty and succeeded in getting employment in a factory. He continues to show evident signs of regeneration, constantly attending a church in Oporto and bringing others in to hear the Gospel.

When, three years ago, I took up residence in the neighbourhood of Coimbra as a missionary in the service of the Brazilian Evangelization Society and Pastor of the Presbyterian Church of Figueira da Foz, I was given by the Brethren evangelists a list of about seventy names of

prisoners in the prison-workshop, with the special request that I should visit them. After two interviews with the director of the prison, Senhor José de Miranda, I made my first visit on the 4th of November, 1928. Since then I have made two hundred individual visits by means of the *parlatorio* of the prison-workshop, and four visits to the prison of Santa Cruz, in the same city. As some of the prisoners I visited there were transferred to the fort of Monsanto in Lisbon, I made some six visits to the latter fort. This was also an opportunity for inaugurating in the Presbyterian Church of Lisbon a pro-prisoners' movement which has stirred up the believers to make a number of visits.

I visit regularly a hundred prisoners, ninety-three of whom are in Coimbra and seven in Monsanto, Lisbon, not including in the latter number those who came from Coimbra, and I have received about four hundred letters since the beginning of my prison work. Messrs. Freire and Howes, since 1922, have received over three thousand seven hundred letters. Altogether, therefore, some four thousand one hundred letters have been received from prisoners, and more or less this number of parcels of literature have been despatched.

A year's work passed by during which time I had made eighty-eight visits and replied to many letters, when an incident occurred which, as I had hoped, greatly assisted my influence in the prison.

In November, 1929, a Coimbra paper published the news that a prisoner, by name Moises dos Santos, had died, and that Father Mendes, a former chaplain in the time of the monarchy when there were chaplains in the prisons, and a school-teacher and censor of the prison, had refused to accompany the bier, as he had been told that the man was a Protestant.

I immediately sought an interview with the director and was able to make him see that the fact of Roman Catholic ministrations having been refused to any man gave official countenance to the existence of Protestants in the prison, and I claimed the right to be present at the

death-beds of Protestant prisoners, to minister Christian comfort, and to accompany to the grave those who died in the faith of the Gospel, thus giving my testimony of respect to the memory of my brethren. There was so much logic in my claim, especially as the general regulations of prisons provide for the right of religious ministrations of any sect, that I was promised that my address should be registered in the office of the prison so that I should be called if my services were necessary for any prisoner. In this way an evangelical chaplaincy was established, although in circumstances of great disadvantage compared with the Roman Catholic, which, though not official, was freely carried on. The Roman Catholic priest visited the prisoners in their cells and worried those who had declared their faith in the Gospel with long hours of discussion.

Some months after this incident, I received some touching letters from João Nazaré Palmela Arrebenta, one of the sailors who, on the 19th October, 1921, was found to be implicated in the fatal attack on some of the founders of the Portuguese Republic. Among them were an admiral Machado Santos, a statesman, Antonio Granjo, and two naval officers, Carlos da Maia and Freitas da Silva. Palmela, who had accompanied the squad of sailors which captured two of these public characters, but who had not taken part in the affair, as the widow of Carlos da Maia herself testified, found himself in great distress, having been condemned for a crime which he himself detested as a monstrous affair. Finding words of comfort in the Gospel, after some time he became converted and was anxious to make his profession of faith and to lead others to the knowledge of salvation by Jesus Christ. I visited him with special interest, and others who wrote to me with the same desire were also specially visited, so that on the 20th April, 1930, four prisoners made their confession by baptism in a Portuguese prison. On the 21st December, as a result of the witness of these four, seventeen others made their confession in the same way, and on the 19th April, 1931, thirteen more did the same.

Subsequently I baptized two prisoners in Monsanto, Lisbon. Thus the total number amounted to thirty-six.

Only a very short time was allowed me to celebrate the acts of baptism and communion. Few, also, were the visits which I was able to make in comparison with the great need for spiritual help that these brethren exhibited, for I had many other duties to fulfil, in an area of many square kilometres and in more than twelve centres of activity. Persecutions of all kinds were initiated by the enemies of the work, and there were even attempts of subornation by means of promises of lessened penalties for those who should return to Rome. In spite of this, only one of the thirty-six has turned back.

In addition to these results of the work in the prisons, we can also mention that at least three regenerate men are at liberty. Three converts, who have been deported, are, with the relative liberty which they enjoy, giving a good testimony. To-day there are on my register :—

In the prison-workshop of Coimbra :—

25 who confess conversion, 16 who are interested.

In the prison of Santa Cruz, Coimbra :—

2 who profess conversion, 3 who are interested.

In the Fort of Monsanto, Lisbon :—

7 who profess conversion, 11 who are interested.

At liberty there are 3 who profess conversion, and in Angola there are 5 who are interested.

This is the result of my efforts, with the initial help of the brethren of whom I have spoken, and is due, above all, to the wonderful working of the Spirit of God, in Whom I have trusted.

In Rio de Janeiro I made known my desire to obtain the names of ladies who would correspond with the prisoners and give them useful advice and the eternal message of the Love of God. Many put their names down for this work, and there are, in the Methodist and Presbyterian churches of that city, eighteen ladies who carry on this valuable task. Two ladies, inspired by the news from Portugal, started a similar work of evangelization in the city of Castro, in Parana, Brazil.

The stories of some of the prisoners are pitiable. One man was accused of a crime by a certain man of his province, and was sent to prison. Shortly afterwards it was discovered that he had leprosy, and he was sent to the hospital. Here he learnt that his wife had forsaken him to live with the man who had denounced him. This unhappy wretch, as a result of so much suffering, appeared to have lost all feeling, and to be more dead than alive. Perhaps the only sympathy which he had received in his life was ours.

Another man, so abandoned that he had not received a single visit, wept with joy, simply because I went to see him. One man, who was born in Brazil of a Portuguese mother and an unknown father, and had no identification papers, manifested a desire to obtain civil recognition, quite a justifiable desire. We were able to obtain for him, in Brazil, the necessary evidence. He was profoundly thankful although he has not yet been converted, nor has he shown any interest in the Gospel. I cite this to show the absence of the proselytizing spirit with which the work is done.

One converted prisoner wished to marry. Before his conversion he had tried to find a bride by means of advertisement, and seventeen ladies had answered him. After he was converted he maintained correspondence with one who showed herself possessed of excellent good sense, according to his testimony, and who exhibited sympathy with the Gospel. I performed his marriage service in the prison, and I have another marriage to celebrate this month. The desire which the converted men show to establish a home as a means of conquering many of the evils of life is noteworthy.

One converted prisoner, who had been sent to Africa, received the news that his mother was dying. I went one day to the interior of the Alto-Minho region, in the north of Portugal, to speak to the poor woman of the sweet love of Jesus, and to pray with her. Thus we seek to lessen the sufferings of the unhappy convicts, many of whom society herself has turned into criminals and then

for some small crime she throws them indiscriminately into gaol, where they succeed in learning whatever they lacked before in order to become expert felons. Happily this evil is, in part, being remedied by the laws relating to the tutelage of delinquent minors, which will shortly be put into effect.

A study of what has taken place in the prisons, where pastoral work cannot be kept up continuously, shows what can be done by a work founded on the Bible and accomplished by the Spirit of God. Men, who will not deny their faith even when promised liberty or assured of a special visit by the Bishop of Coimbra, are heroes. In most cases they have kept to their decision. The padre, who is the censor, became excited over the development of Protestantism; he put *santinhos* (pictures of saints) inside our letters, and crossed out the passages which seemed to him to be an attack on his Church. The doctor of the prison, himself more papist than the Pope, refused special diet, even when medically necessary, to those whom he supposed to be attacked by the *disease* of liberty.

Conviction of sin and confidence in Christ alone clearly exist in many of these men. One who was condemned through false accusation, as I subsequently learnt through a warder who heard the confession of the false witness, said that he gave thanks to God for his imprisonment, for it had been necessary in order that he might come to know the Gospel; although he was naturally anxious to see himself freed from that sad and melancholy place. Another said, "I am thirty-seven years old. It was in the flower of my youth that Satan took possession of me and made me a murderer, but in spite of this the Lord Jesus, by His great sacrifice on the Cross of Calvary, has redeemed me from this slavery."

Alves dos Reis, one of the most celebrated crooks of modern times, who secured the duplication of the notes of the Bank of Portugal, printed by the London house of Waterlow, has recently confessed himself a believer, converted by the marvellous grace of God; he is actually

revising the proofs of a book which is entitled *The Secret of My Confession*. He declares that the Lord Jesus met him when he belonged to " the vile scum of a revolutionary and materialist society." I have kept up a correspondence with Alves dos Reis, although I do not visit him as he is outside my pastoral sphere.

One of the prisoners—of noble stock on his mother's side, and a descendant of D. Diogo de Meneses, who was a Governor of India and a heroic patriot, decapitated by the Spanish Government in 1580—as soon as he was discharged from prison went with me to the house of his parents to preach the Gospel to them. Many others write to their families and send them tracts, the result being that some are abandoned by their own relatives who are advised to act thus by the priests of Rome. In Coimbra, Palmela has been a real leader among his companions and is considered to be a true evangelist. He took up a course, by correspondence, in elementary theology (a course which I instituted and direct) and finished the first year with marked success. Now, as he has been deported, the direction of the work of evangelization and of ministering to the brethren in prison has passed to another man, Belem, who is also taking the course referred to above, with much enthusiasm. This man and Palmela, as a result of their little economies, have bought many of the best evangelical books written for the instruction and edification of believers and workers, and they desire to dedicate themselves, in the penal colony, to the evangelization of their companions. I am anxious to find an effective means of keeping in touch with these brethren when they are sent to Luanda, but up to the present I have not had the means to carry out any plan. If the missionary societies working in Angola wish to give any help towards this work, and it were possible for someone to go to Luanda to initiate an organized work among the deportees who arrive from Lisbon, it would be a magnificent and necessary complement to a work started with such success by the blessing of God.

Who could have foreseen that, in a country where the anathema of superstition has weighed so heavily, and where three generations of Christ's heralds have hardly been able to call out three thousand witnesses to the full message of the Gospel, the work in the prisons would have been of greater efficiency than all the remainder of evangelical effort, in proportion to the labour spent and the population concerned, and that it would have been perhaps the greatest work of its kind in Europe?

A Gentleman in Prison

The day of doom is not publicly fixed in Japan. What can one say to a man who may be hanged on the morrow? I read parts of the hundred and sixteenth psalm. The words were penned centuries ago, but, as I talked to him through a wire screen, it seemed impossible to believe that they were not written for the very thing we faced, there in the prison house, and his face lit up with a radiance not of this world.

CAROLINE MACDONALD.

Facing Both Ways

A curious story is published by *Pravda Vostoka*. The manager of a State vodka shop in Russia received, simultaneously, two artistically designed posters. The one warned the citizens that vodka was a most dangerous poison and that alcoholism was the Soviet's deadly enemy. The other announced that the State, in its anxiety to give better service to the public, had decided that the drink shops should remain open until ten p.m., and that no restriction should be put upon the sale of vodka. The perplexed manager was obliged to display both of these posters on his premises! How to do so taxed his ingenuity, but he was equal to the occasion. He posted them both up on the door of his shop; the one which announced the extension of hours was on the outside, the other was on the inside. The demands of both departments were thus satisfied. On the one hand, people were encouraged to buy; on the other, they were duly warned as they turned to leave that they had bought a deadly poison.

Fear, Fatalism and False Faiths

Thomas Draper

OUR medical cases, for the most part, come under the heading of "relieved or improved," for it is hard to find cures amongst the "C3" patients who come for medical help. Surgical cases are more often discharged as "cured," and, could we but get patients at an earlier stage of illness, we should undoubtedly be able still further to improve our statistics. For example, during November and December we have had nine cases of cancer, all in advanced stages of the disease—nine cases of cancer during two months in one small hospital, four of these inoperable and five very serious surgical risks. Of the five patients who were operated upon, four were discharged free from symptoms of recurrence of the disease. One died following removal of portions of both jaws. More than half of them were in a hopeless condition. These cases have come to us from an average distance of twenty-seven miles, and it has been our sad duty to send them away to die far from nursing or medical aid.

Our records show that of the three hundred and thirty-five patients who stayed for an average period of twenty days in our wards, eighty-nine were Muhammadans, ninety-six were Hindus, thirty-one were Christians, and one hundred and nineteen were Animists. These figures may not impress until we remember that the individuals holding these various faiths do not mix socially. When we recollect that there are numerous castes among the Hindus and sub-divisions of the Muhammadans; that our Animists are both Bhils and Bhilalas, who do not eat or drink together, and that to be a Christian is to be outcaste altogether, then only will it be seen how various are the problems which arise in India when these diverse peoples are collected within the very limited compass of our walls.

Most of the troubles are small, but not on that account are they less difficult to handle. Here is a

patient refusing liquid medicine because the water used in the making is from Christian sources. Here is a poor Bhil camping out through the cold night (he has made himself a fire) as he is afraid of the big (! !) ward and the many strangers there. A Muhammadan is outside on the verandah for another reason—he does not care to be inside as there are low-caste people there. Oft-times it is difficult to get patients on to a table for an examination, and especially do they fear the dark-room which we use for eye cases. They are sure the doctor has some sinister motive, and they are keenly on the look-out for some trap. One must show one's empty hands, and even then they may not be convinced. Timid to a degree, they will run off on the slightest alarm. The purdah woman creates many problems, and, in order that we may tell what is the cause of the pain or swelling of which she complains, desires that her pulse be felt from behind a curtain, a disconcerting, but by no means unusual demand. The Hindu has his "Devali," numberless festivals, and special occasions (auspicious and otherwise). The Muhammadan his "Ramzan" and "Mohorram." The Bhil's movements are largely controlled by the monsoon, the tax-collector, and the fear of thieves in the home he has left unprotected. Collectively, these make our in-patient family a very uncertain quantity. The village people do not wait for permission to leave, and little inconveniences in the way of splints on a fracture, or stitches in a wound, do not in the least deter them from going.

They especially dislike extension apparatus, and we have several times this year put limbs up at considerable trouble, only to find that it has proved the last straw to make the homeward urge irresistible. The sand-bags and strappings are there, but the patient is miles on the way to his country home when our morning rounds are made.

Whilst thieving abounds, and our own hospital buildings have not entirely escaped this year from the activities of these night-prowlers, yet our patients are not dishonest; the only exception to this general rule being

the case of the opium addict. We are often called upon to treat these unfortunate slaves of habit, and it does sometimes happen that we lose a blanket or a lantern which is duly sold in the local bazaar for the indispensable drug. Although so very poor, many Bhils find money for opium and toddy (country spirit), thus bringing ruin to themselves and their families, for a necessary corollary to such practices is the money-lender and unending debt.

At evening prayer that night we prayed for the brother and friends of the cancer patient who had died during the afternoon. They had come (the patient, his brother, and two friends) two days' journey in a country cart, seeking our help, and hoping for a cure. Against our better judgment we tried to remove the cancerous portions of his face, and the operation was too severe. I sat by the dead man's cot and listened to the brother's lament—"We heard of this hospital and we came, and now what shall we do? I cannot bury my brother so far away from his home." I awoke in the night and my thoughts turned again to the dead man's friends travelling home through the jungle with their sad burden and with no one to care. No doubt they thought that the cancer was the work of evil spirits whom they had failed to appease, and who had proved themselves too strong for the Christians to deal with. They would tell one another this and then resign themselves to relentless fate. How could they think in terms of our Christian dynamic? Of "the kindness of God our Saviour and His love toward man" they doubtless before had never heard, and who is there to tell them now?

Just now an inoperable "Sarcoma of the Tibia" is with us. He has a big cavity up in his groin, due to the spread of the disease; he is also nearly blind from cataract in both eyes, and he is minus the small toes of both feet. I asked him with regard to the last-named conditions. His friends explained, "That was the way the devil was coming into the man and troubling him, so we cut off his toes." To appease the malignant and

all-powerful devil, the poor sufferer must be mutilated still more. This is how much of the medical work among the Bhils is done, even to-day.

A child recently brought to our out-patients' room screamed and struggled as I went near to examine her, and well she might have cause to fear, for the previous doctor (!!) had inflicted a burn on the back of the neck and another at the base of the spine which had gone down to the bone. Yet the mother was evidently kind, and certainly seemed to be much worried about her child.

These things make it easy for us to believe that " the whole creation groaneth and travaileth in pain together," waiting for that redemption which the Risen Son of God alone can give.

Can we have your prayers ? Recently a senior missionary, whilst paying a visit to the hospital, said to me, " Every time you do a successful operation you destroy a Bhil's faith in the power of the devil. He has to admit that your God is stronger than the evil spirit who is at the bottom of his trouble."

And so it is, for we do " wrestle against the world rulers of this darkness." Too often we fail, and the fault may be ours, but may it not also in part be yours who read this article ?

A Seven-Day Week

The religious life of Germany is endangered by Communism. There are signs also that she will have to protect herself against *Big Industry*. The *Auf der Warte* sounds a warning note in one of its August numbers. It reports that a large international trust owning bottle factories in Germany, among other lands, has prevailed on the authorities to allow them to work a seven-day week. The same trust has already instituted regular Sunday work in Great Britain, France, and, to some extent, in Czecho-Slovakia. It is pointed out that there is no technical necessity for this Sunday work, that it sets a bad example which other factories have not been slow to follow, and that the economic, not to speak of the spiritual consequences, threaten to be disastrous through gross over-production. Already the cry for the seven-day week has been taken up, not only in Germany, but in Holland, and not only by glass factories, but also by the artificial silk industry.

The Indigenous Church in the Solomon Islands

VIOLET SULLIVAN

FROM the very outset of our work in the Solomons it was laid down as a policy that the work must be conducted on indigenous principles. It is not necessary to go back to the beginning; let it suffice to say that a start was made by a native of the Islands, who had been recruited to work on the sugar plantations of northern Queensland, Australia. He had come under the sound of the Gospel there, had been converted, and returned with the message of salvation to his people. Particulars of his story are given in Miss F. S. H. Young's book, *Pearls of the Pacific*.

The people of the Solomons are divided into two distinct classes, agricultural and fishing, and in both cases they live a community life. They have community canoes and fishing nets, and in some cases community gardens. The whole of their daily life is bound up with heathen customs, heathen worship, and heathen *tabus* (taboos), which make it impossible for a Christian to earn his livelihood and remain with the heathen. Consequently the heathen and Christian villages have become quite separate. When a person joins the Christian community, he signifies by this act that he has made a clean break with heathen practices, he has already broken the heathen *tabus*, and he becomes an inquirer.

The native Christians have always built their own churches and kept them in repair. The same materials are used as in the construction of their own houses, that is, sago palm and plaited bamboo, which materials grow close at hand. In cases where there are not sufficient men to erect the building, such as in the formation of a new Christian village, the Christians from other villages come and help, bringing, of course, their own food. Many of them take a pride in beautifying their churches, and this is done by forming various patterns with the bamboo, and by native carvings. If the people are near enough to

the sea to procure it, shingle from the beach is used for the floors. A large hollowed-out log, beaten with sticks, is the church bell and the sound carries for miles. No foreign element is introduced in the construction of their church buildings and schools.

No teachers or helpers are paid. The Christian teacher, who is also pastor and in many cases evangelist, is able to support himself and his family by growing his own food, and can still spare time to go out preaching to the heathen. All who give daily instruction, at least one in each village, are exempt from the Government head tax. The helpers, of whom there are many, of course pay their own tax. A teacher is often provided with extras, such as a working knife or axe, by some of his young men who work for a period of two years on coconut plantations. I might say, in passing, that a great many of these men hold meetings in the evenings on the plantations, and many have in this way been won for Christ.

Someone has said, " If you do not pay your teachers how do you control them ? Teachers can go off and leave their work when they wish to do so." This is perfectly true, and the work in this connection is not without its difficulties. A few do go off to earn money on plantations, but in almost every case, someone steps in to fill the gap. Nevertheless a very large majority stick faithfully to their work, till the Lord calls them home. There are four other missions working in the Solomon Islands, some of which are in close proximity to our people, and all pay their teachers. The consequence is, that if the teachers get cold in heart, the subject of remuneration for Christian work crops up. This can only be dealt with by showing them the Scriptural methods, and it ensures only having those people in the work whose supreme motive is love to Christ and the salvation of souls.

Conditions are very primitive, and clothing is of the simplest. The ordinary garment, if such it may be called, is a *lavalava* which consists of a piece of calico worn round the waist and reaching to the knee. It is suitable

to the climate, is inexpensive, and easy to obtain. I might say that the native dress is "undress," and one of the problems in this connection was how to provide this one garment for those who had broken away from the heathen and joined the Christian community. The Christians were inclined to look to the mission to provide this, but it was rightly thought that the Church should be responsible for providing these first garments from the offerings. This money is dispersed by the elders, and calico is purchased for newcomers, but any calico needed after that is provided by the man himself.

The offerings are steadily increasing, and boys on plantations are contributing their quota. In the villages, gifts are given in money or in kind, the latter being used for local needs, such as the care of the sick, the poor, widows, or in helping a teacher, who is going to a new place, to start his garden. Part of the money is usually expended in the purchase of first calicoes as previously mentioned. If a teacher goes to a new place at the invitation of the heathen who are willing to be instructed in the truths of the Gospel, they will sometimes provide him with food till his own garden comes into bearing, but in a great many cases he goes uninvited. Permission is gained to clear some land for planting and for building himself a house. But what is he to do while he is waiting for his garden to come into bearing? To tide over this period the local Church, from which he has been sent forth, provides him with money from the offerings with which to purchase a garden in bearing, and also helps him with gifts of food.

From where does the supply of teachers come? In some cases access to a heathen village is gained by the Christians from other places who have preached the Gospel there. The people become interested and perhaps one of their number is persuaded to go to our Central Training School for a period of from two to three years. During that time, if not before, he comes to a saving knowledge of the Lord Jesus Christ and, at the end of his term, he goes back to his own people with the message of salvation. In all probability they will be willing to

start a "school village" with this man as their teacher, and they are the more ready to listen to one of their own tribe whose changed life they can see. In course of time a little community of Christians is built up, and possibly one of this number will be sent to the Training School. If not needed in his own place when he returns, he, in his turn, may go out and start a new work, and so it grows. We are hoping, in the near future, that ground may be procured in the vicinity of the Training School where it will be possible for those trained to grow their own food, and thus help towards their support. In the meantime the Christians are encouraged to send, by the mission ship "The Evangel," supplies of native food, and sago palm for buildings, and we hope these gifts will increase.

At the Central Training School there are three men and their wives, all of whom were trained when young in the same school. Four of these people have now been helpers for about eight years, and had they received any remuneration for this work their influence with those being trained would have been nil, for the people would have said they were doing the work for what they could get out of it. As it is their lives are a power for God, for the people know that the constraining love of Christ is the impelling force in their work.

The teachers trained at the Central Training School are not educated in the ordinary sense of the word, and thus are not lifted out of their own environment. Wherever possible they live as in their own villages. Our aim is the salvation of souls and the building up of Christian character. They are taught to read and write, and as far as the length of time will permit, are grounded in the Word of God and taught to apply its teaching to their own lives and conditions. They are taught the main principles, from the Word, of Church government and Church discipline.

The Church in the Islands is emerging from its state of infancy, and the difficulties which confront it are greater than those which are being left behind, but the same

methods which have been so successful in the past will prove equally successful in the future. The time is at hand when the Church must have teachers, pastors, evangelists, and overseers who will give full time to the work. The people are wanting their children to be taught to read the Word of God, and to write, and teachers are needed to give at least a few hours of each day to this work. Men are needed to give more and more of their time to the preaching of the Gospel. As the local churches increase the leaders will need to give more time to the oversight of the work. Now comes up the question of the support of these men. They cannot support themselves and give full time to the Lord's work. In one district the difficulty has been solved, and we think this will form a precedent. The people of each village in this district will give a week or a fortnight of each year, according to their number, to working the teacher's garden, and building and renovating his house as need arises. This will ensure his having a continuous supply of food, and he will not be dependent upon spasmodic gifts of food from individuals.

In a certain district where they have never had a resident missionary, but have been visited by the missionaries on the mission ship *Evangel*, the work has grown to such an extent that there are now from one thousand five hundred to two thousand Christians in villages dotted along the sea coast and up in the mountains. Each Christian is taught that he or she is to be a soul-winner, and, as a consequence, the work is extending rapidly, souls are being saved, and they in their turn carry the Gospel to others. There are two recognized leaders who are giving more and more of their time to the general oversight of the work, and in their frequent absences from home they need help for their wives and families. The same method as that previously mentioned will be adopted here. When difficulties arise with which the local teachers feel unable to cope, they send for these two men to pray with them and advise them. Teachers' meetings, at which they have prayer meetings which continue for hours, sometimes till well on into the night,

are held quarterly. At these meetings, problems and difficulties are brought forward and discussed. Young men who have been tried and proved in their own villages are appointed *by the native Church* as pastors, teachers, and evangelists, and are sent forth, we believe, by the Holy Ghost. The leaders keep in touch with them, constantly visiting, helping and advising them till the work is established. We praise God that in the various districts the Church is producing more and more of these leaders who are fitted to take the oversight of the work.

Conferences have been held this year when the Christians gathered together to different centres for special meetings. The need for a more definite and aggressive preaching of the Gospel to the heathen was stressed. The people were asked to give at least a week or a fortnight (not necessarily consecutively) of their time to the work this year. In one district alone over seventy volunteered to give at least this amount of time, but much more will be given, as many do this work steadily throughout the year—some give one day a week.

Then there are many, who, for Christ's sake and the Gospel's, have gone forth to other Islands and tribes with the message of salvation. This involves no small sacrifice, particularly for the wives of these men, for it means that they are cut off for years from their own tribe; they go to a people of a different tongue, and with different customs and manner of life.

It is necessary for us as a mission to keep constantly before us the ideal of a self-propagating, self-supporting, and self-governing Church, and this can only be attained by developing the native leaders, and the self-effacement of the missionaries. The people would lean on the missionaries if allowed to do so, both in the matter of support and government. Let me give an example. A native Christian, in the employment of the Government, is instructing in his spare time the native police boys, and, with the permission of the Government, the native prisoners in the gaol. A little Christian community has grown up round him and he has several helpers. This

man wrote to us a year ago, asking if we would supply books to the prisoners, who were obviously not in a position to purchase them. The opportunity was taken of pointing out to him that this was the responsibility of the Christians in that place, particularly as they were all in receipt of wages. In addition to this he was urged to teach the Christians their responsibility in the matter of giving to the Lord's work generally, and helping to purchase gardens, etc., for teachers going to start new places. The result was, not only did they purchase the books for the prisoners, but, in addition, the sum of seven pounds eleven shillings was sent as a gift to the Lord's work.

Cases of discipline are usually dealt with by the Church in a wise and Scriptural way, and the elders are taking more and more responsibility. Our people are poor, illiterate, and are considered, by the white man, as the base things of the world, but when they become new creatures in Christ Jesus, they are capable of attaining to wondrous heights in the spiritual sphere.

Thinking in Tribal Terms

ALEXANDER KING

DR. RICHTER, of Berlin University, recently drew our attention to the fact that insistence on the indigenous principle has become more marked in German missionary work. With characteristic thoroughness German missionaries perceive that an indigenous Christianity cannot be imposed from above, but must grow up from within. Studies in individual and tribal psychology have also led many to the conclusion that if anything of essential value is to be achieved, it must be planted in the communal life.

In the last number of WORLD DOMINION an article was published in illustration of this, written by Dr. Christian Keysser* of New Guinea, and now we have a

* *Indigenous Movements in New Guinea*, by Christian Keysser, WORLD DOMINION, October, 1931.

communication from Dr. Gutman* of Tanganyika, which develops a similar point of view.

Dr. Gutman quotes the saying that " Everything that has been done well, could have been done better," only to remind us that it is a dangerous saying. Everything depends on whether we are working on a sound basis and are following the right line of development. It may be that on examining the basis upon which we are working we shall find that we must reconstruct our work on entirely new lines. " That," he says, " must always be borne in mind." He then records a dream in which he sees the re-creation of Africa out of the material which our Western civilizations and missions are providing. He sees a divided, dismembered, distracted Africa, where missionaries have had their share in the creation of many perplexing problems. He is concerned to point out the difference between the Gospel we carry and the civilization which would carry us, and stresses the fact that we cannot serve two masters. Wherein does the Gospel differ from Civilization ?

The Gospel, he maintains, exalts the relationship of father and son, which is a natural relationship of individuals in one family, governed by unselfish aims. Civilization exalts citizenship and the township. Its human relationships are artificial, its objective is uniformity, while its aim is mainly material. The contrast might be extended indefinitely, but may be summed up by saying that the Gospel seeks social articulation in one living community, while civilization aims at a general levelling in order to give men power over nature.

Dr. Gutman's contention is that the representatives of the West understand only one of the parts of social relationship, namely, the family. The test, therefore, as to whether a missionary is the bearer of civilization, more than of the Gospel, is whether he recognizes the wider social articulation which undoubtedly exists in the true tribal life. The Gospel to him is that which will

* Translated by the WORLD DOMINION European correspondent, the Rev. A. King, M.A., Irvine.

breathe new life into the tribal organization and thereby reveal its own spirit more fully. He sees the tribe as a living body, the members of which are complementary. Neighbouring tribes inspired with the Gospel spirit will exhibit all that the ideal of human brotherhood contains (*nachbarschaft*), while within the tribe true companionship of those of the same age will find full expression (*altersklasse*). The true missionary is one who gives thought to this social articulation. He will work for the development of the individual within the group and not for the dead uniformity sought by civilization. The value of the individual depends upon his relationship with others, and so the missionary will try to keep the natural social structure intact while endeavouring to infuse it with the new spirit. It is interesting to note that this conception is beginning to inspire students of Government administration in Africa.*

Governments are beginning to realize what missions should long ago have realized, that we are at the beginning of a race to capture the real life of Africa for the ends of civilization. But the aim of the missionary of the Gospel, writes Dr. Gutman, must necessarily be quite different from that of the agent of civilization. The Gospel seeks the organic unity of mankind by leading each individual to realize that he is a member of a larger body, bound up with and dependent on others, while civilization seeks to secure happiness mainly by making the individual efficient for material success. Missionaries from the West, Dr. Gutman continues, are in real danger of becoming, unconsciously, agents of civilization rather than of the Gospel. The very tendency to build schools and to lay undue stress on educational work indicates the reality of the danger.

Dr. Gutman seriously questions whether we are not proceeding on completely mistaken lines in the education of the African. The reason behind the advice that missions should give an industrial and agricultural education is the

* *The Times*, 14th August, 1931, *The Future of East Africa* (No. II), by M. Perham.

fact that civilization wishes to develop the value of the individual as a producer. Such knowledge would increase the profit-earning capacity of the individual and make him more independent of his fellow-tribesmen. This would be fatal to all higher ends. As a result of such an education the economic motive will always usurp the spiritual. It is not the business of missions to entangle themselves in this unchartered quagmire. Our advisers also urge that special care should be taken of the relations between the individual and the community. Then, straightway, though quite illogically, this is interpreted to mean that the school should concern itself more closely with the economic life of the community. The pupils are to be taught how best to manage and exploit the community's resources. A really Christian school would eschew any such materialistic outlook, and teach its pupils to treasure their social relationships in their human aspects as their most valuable inheritance. What is now theirs by instinct, viz., their sonship within the community, would be made their conscious possession. As things are, missions tend to serve civilization and not the Gospel, and even here they are not as efficient as might be expected.

It is a common complaint, Dr. Gutman contends, that native missionary teachers fall into loose moral conduct when given independent positions. It is suggested as a help that closer contact should be maintained with the white missionary. That is a confession of complete failure. Since it was the European who put him into his responsible position, neither his own tribe nor the community in which he works dare treat him in the same way in which it would treat one of its ordinary members.

Dr. Gutman is not opposed to civilization in itself, but only to loss of independence of soul resulting from enslavement to the material. God has prepared the ground. The tribal organization is the most valuable fact in Africa. It must be evangelized and a very much truer progress and efficiency, Dr. Gutman believes, can be built on this basis.

"There are many missionaries," says Dr. Gutman,

" even to-day who are proud that Christian natives should be called ' readers ' by the heathen. Is it a thing to be proud of that the mere external accomplishment of reading should be the most obvious characteristic of a Christian ? The Gospel message is read most clearly in the communal life, ' By this shall all men know that ye are My disciples if ye have love one to another.' Our task is not to make our Christians readers, and our readers Christians. Our task is to bind all Christians together on the principles of Jesus so that they shall form that divine society which in mighty capitals shall be known all over the world as the Tribe of God. This passion to teach the native to read loses sight of the real end, which is to make him understand (and he can most wonderfully do so) how God's purposes include him and the community of which he is a part. Thus only can he be saved from enslavement to mere things.

" The destructive work of our material civilization is not really mitigated by our educational idealism, and not only the individual but the body of humanity also is disintegrated by its impact. This happens because we Christians do not fulfil our real mission. If we did so God would find a place among our machines to which we are chained. If we were faithful to our duty the Christian community would be everybody's Bible through which men could read themselves into the Kingdom of God. Will we grasp, at this last moment, that this is our real starting point ? While we hesitate Africa's fate is in the balance. Our decision will be the beginning for us of eternal blessing or eternal calamity."

An Epidemic of Suicide

In Central Europe distress is widespread. One melancholy symptom of the prevailing nervousness and even despair is revealed in the statistics of suicide, published by the League of Nations. Hungary heads the list, followed by Czecho-Slovakia, Germany, Austria, and France. In 1930, 50,000 persons in Europe took their own lives, and the number of suicides is increasing instead of diminishing.

Swedish Martyrs in Central Asia

Sven Hedin

The following article, from the pen of the well-known Swedish explorer, in which he describes something of the work and surroundings of the Swedish missionary, Dr. Ollén, and then of his sudden Home-Call, is particularly interesting in view of the article which appeared in World Dominion for October, 1930, written by Dr. Ollén.

NOVEMBER, 1929, was a month which some of the members of my expedition never will forget! It was a period rich in experience, impressions and memories. This period and the months which followed brought to the Swedish missionaries in Mongolia, and also to ourselves, events filled with the deepest tragedy, and made us meet, face to face, Life's real seriousness and the silent majesty of Death.

In the monastery town of Beli-miao we had just said good-bye to several members of the expedition as they started towards the Gobi desert. With Duke Larsson, Doctor Hummel, surgeon of the expedition, Doctor Montell, ethnographer, Mr. Haslund and Doctor Joel Eriksson, the surgeon of the Swedish Mission, I returned to Peking through eastern Mongolia, now under the suzerainty of China. Doctor Eriksson is a man of untiring energy and great knowledge. His fame as a surgeon has spread widely over the country, and he has won the love, the admiration and the confidence of the Mongols to such a degree that even the hordes of robbers, crossing the land in every direction, leave him alone. To have him as a guide, an interpreter and a pilot was as good as having a hostage on board our little squadron of two motor-cars.

Our task was to visit and study about twenty lama-monasteries, and the road we followed from one holy place to another covered six hundred and seventy miles. The temples were of the Buddhist type which had been reformed by Tsong Kapa from Amdo about the year 1400. As a contrast to these temples small Swedish mission stations were spread over the country. Under their hospitable roofs we spent the nights. One of these stations

is called Gulchaggan and is situated a hundred miles from the famous town of Dolo-nor, where images of Buddha are made in great numbers and from where the missionaries buy their supply of millet and oats for the three stations, Gulchaggan, Hattin-Sume and Dojen. They buy about forty tons, calculated to be sufficient for the missionaries, their families and the sixty-five Mongolian children who are brought up and educated at the stations.

The north-west wind was blowing hard and it was biting cold when we stopped with our motor-cars in front of the mission-house in Gulchaggan at half-past eight in the evening of the 14th of November. We were heartily welcomed by quite a Swedish colony. We took off our icy fur coats, entered the warm sitting-room and sat down around the table, under the lamp. After our cold drive we soon grew warm and comfortable, due not only to the hot stove, but also to the atmosphere of friendship and hospitality that surrounded us. We apologized for coming like thieves and highwaymen in the night, and we asked permission to prepare our supper from our own supplies. The ladies would not allow it. Mrs. Skallsjo was already in the kitchen and before long the table was laid, and some simple, healthy, good dishes were served, together with coffee and tea and a cake.

We had a never-to-be-forgotten evening. The missionaries described the almost level highland, with its shallow extended wave-like lines and low hills, and they told us about the nomads and their life, and of their own work among them. They are wonderful, these apostles, who, without hesitation, are ready to sacrifice their lives for their faith. Seen from other people's standpoint their work seems hard and heavy and hopeless, but oh! they themselves are so full of hope for the future and so sure of victory at the end. *They* are upheld and carried on by an unseen power, and whatever our belief we must admire their charity, their endurance and their faith, and we rejoice with them in their success and feel that in their house we stand on holy ground.

The hours passed quickly by and it was time to go to

bed. There are six small houses at Gulchaggan mission station. Dr. Ollén lived in one of them, and he invited Hummel, Montell and me to pass the night there. He had two rooms, one sitting-room where two beds were prepared for my companions, and another room, the walls of which were covered with medical and religious works, where the doctor had his own bed, for this night hospitably put at my disposal. It was a small room, warm and cosy. The fire crackled in the stove and the moon looked in through the window. We had a good night's rest and had no presentiment of the calamity that soon was to be the guest of this modest house, sacred to charity, self denial and faith.

Next morning we had a look at the ward with its six beds, the medicine store and the consulting room where the doctor had his outfit for operations, not up to date, but not bad considering how far it was from any civilized place. We also looked at Dr. Ollén's photographic dark room and the school house, which served as a church. With very small means those industrious, practical missionaries had obtained admirable results. We noticed with what love and affection they took care of, developed and improved their work, and we admired the energy with which they struggled against disease and poverty and the claims on their own endurance against a hard climate.

Many people fell victims to typhoid fever. Mrs. Skallsjo had just recovered from an attack of the disease. During our visit some Mongols were seriously ill. Dr. Ollén, well attended by Sister Dagny Hansen, used all his energy in treating his patients and in trying to save their lives. Instead of cash the doctor used to receive presents from the patients whom he had helped. It would be Mongolian garments or other things made by the people, things of little use to him, but of great value to us for our ethnological collections. We bought a great many of them, among which were twelve Mongolian costumes.

We took our leave and continued eastward, and after some days we once more passed Gulchaggan. To our regret, detained as we were by a raging snowstorm, we came too late to witness a Christian Mongolian double

wedding that had just taken place at the mission station ; but we were in time for the wedding party that took place after the ceremony and we were invited to take part in it, together with the bridal couples and their friends. Our visit was very short. After taking some photographs of the brides in their becoming, richly coloured native costumes, we took our leave. There they stood around our motor-car, the Rev. and Mrs. Sven-Skallsjo and their three children, Miss Dagny Hansen, Dr. Ollén and some of his Mongols. We were thirteen Swedes gathered together on a small spot in the vast country of Mongolia, and now we were to part, from some of them for ever. We hastened towards new adventures ; the missionaries stayed on at their post, continuing their work in the vineyard of their Lord. The little station lay bathed in the beaming sunshine under a turquoise blue sky, the snow crackled under the wheels when the motor-cars began to move, and after a few moments the kindly, smiling and waving group had vanished from our view.

We returned to Peking. On the 15th of February, Dr. Hummel received a letter from Dr. Joel Eriksson, informing us that Mr. Skallsjo was carried off by typhoid fever and that Dr. Ollén was severely ill. On the 21st I received a telegram from Larsson, then in Kalgan—" Ollén dead." A few days later I got a letter from Larsson saying that he was going in my motor-car to Gulchaggan in order to bring the poor women and children to a safer place. I answered that he must leave all the work he was doing for me and hasten to help those who were in such dire distress.

In a letter from Sister Dagny Hansen, she described how Dr. Ollén had fallen ill, evidently of typhoid fever, on the 27th of January. On the 11th of February he passed away and a few days later his burial took place. " We are paralyzed with sorrow." The missionaries from Hattin Sume had gone to Gulchaggan, but they had returned to their homes now and the cruel loneliness surrounded the abandoned on all sides. Only three months had passed since we were there !

We saw the missionaries in the midst of their activity and we saw the station during happy, snow-white winter days. Now, I cannot think of Gulchaggan but with a background of dark and howling snowstorms. I can see the two women hastening from one bed to another. They are tired out by their vigil, their faces look worn, stamped as they are by anguish and anxiety. And one day everything comes to a standstill. A Mongolian carpenter comes with some rough boards. Some other Mongolians dig a grave in the hard, frozen soil. Another day and a simple unpainted coffin is lowered into the foreign ground. A woman reads the Swedish burial prayers and hymns, and entrusts the faithful servant to the care of his Maker. More days of vigil, toil and anxiety. One of the women is exhausted from weeping. She has lost her husband, her children's supporter. When the great silence returns the second time it is more deeply felt than the first. The carpenter has come back and a new grave is dug in the Mongolian ground. And again the burial hymns are heard through the frosty air, and, submissive to the grace of the Lord, she reads: "The Lord gave and the Lord taketh, blessed be His Holy Name!"

I do not know if it were she who committed to his last rest the Swedish surgeon. More likely it was Dr. Eriksson who threw the handful of earth over his late colleague. We do not know details of those days so full of woe and deep tragedy. We only know that "the friends from Hattin-sume," that is to say Dr. Eriksson, his wife and sister-in-law, and a young newly arrived missionary, Marthinson, had hastened to help and comfort their afflicted colleagues. But they must soon return to their own duties and then the poor women must be left alone with the children, now four, since one was born after his death. In vain we ask the old question: *Why* should those, the most unselfish and self-sacrificing of all people, suffer such a hard blow while we, thinking only of ourselves, go free?

While the roaring stream of life continued like the echo of a vanished greatness or the reflex from an

extinguished volcano in the old capital of China, the snowstorm swept, to the music of howling wolves, its white veils like tattered mortuary garbs around a small mission station on the Mongolian tableland. In a little white house two women sit together with some children around the lamp. They are the last of the bravely struggling garrison of the Swedish Mongol Mission in Gulchaggan. They feel lost in a sea of unanswered questions. But their countrymen have not forgotten them.

On bright and frosty winter nights the stars are shining with unique brilliancy over the lonely graves where the two Swedish martyrs rest ; they stuck to their post and died for their faith.

Blessed and honoured, their memory shall live now and in time to come !

Poison for a People

Dr. Wu Lien-teh places the annual production of native opium in China at twenty-four million pounds, that is equal to a medicinal dose daily for every man, woman and child in China.

Mr. Woodhead, the editor of the China Year Book, says that " opium can be obtained in practically every city and town in China, that in most provinces the sale and transportation of the drug are under official protection ; and that the illicit charges levied upon the production, transportation and consumption exceed the profits of any legal tax in the country."

Where Three Nations Clash

WE like to keep our readers in touch with those parts of the world which happen to be of topical interest, so that aspects of the situation with which the secular press does not concern itself may be brought to the notice of Christian men and women. The press, like the League of Nations, omits the most vital factor in world problems ; hence it is not surprising to read the head-line, " The League gives it up—Manchuria problems too difficult."

Manchuria,* with a population of between twenty-three and twenty-seven millions, one million of whom are Koreans, comprises about three hundred and eighty thousand square miles of plains and mountains and rolling country. It is over one hundred and ninety thousand square miles larger than Japan and all its dependencies.

The weapon of the boycott is being used in China against the Japanese. Boycotts, passive resistance and non-co-operative movements are all just different forms of warfare. Disarmament cannot abolish these. Loving one's neighbour as oneself is the only weapon that is not double-edged. The Japanese point to the benefits from peaceful co-operation in Manchuria, where Japan's position, stated in terms of money, represents an investment of £188,000,000. Manchuria has become a harbour of refuge for Chinese emigrants from war and famine-stricken provinces. The total trade in Manchuria has, through Japanese enterprise, increased by sixteen times in twenty-two years.

J. W. Bennett writes in the *New York Herald*: "My steamer had been chugging down the Pei-ho River from Tientsin and stopped near a village. . . . The overloaded sampans began a race to reach our ship. 'Every year,' said the British captain, 'we get this migration. Hundreds of thousands of them go north every spring. They pack our boats like sardines. I don't blame them for migrating. Manchuria is the richest land in the world.'"†

The Japanese will continue to be vitally interested in Manchuria. If they lost their position there, Russia would begin to dominate the situation. This would be a menace to both China and Japan. Again, Japan is economically very dependent upon Manchuria.

There is a quaint and interesting paragraph in a letter written in the sixteenth century by Edward the Sixth, which indicates the Christian solution of this and other similar problems:

"For the God of Heaven and Earth, greatly providing for mankind, would not that all things should be found in one region, to the end that one should have need of another, that by this means friendship might be established among all men, and every one seek to gratify all."

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* *Church and Missions in Manchuria*, price 2/6, World Dominion Press.

† *Readers' Digest*, December, 1931.

Around the World

Non-Professional Missionaries. A missionary writing recently spoke of a part of the world where there was no witness for Christ. By this he meant that there were no missionaries there, but, as a matter of fact, he himself in giving particulars about the region goes on to speak of Christians in Government service. Of such men a writer in the Christmas number of *My Magazine* says :—

" One would like to give a warning against those who make mischief by reviling our own kith and kin in East and South Africa. These places possess men and women as God-fearing and humane as any of you in England. To-day there is not another country in the world where the natives or the Indians are treated with greater kindness or are given more opportunities than in East Africa.

" When I first knew Nairobi the ground where the town now stands was white with the bones of natives destroyed by famine and disease, and Mombasa was just a cesspool of filth and disease. No native possessed a foot of land that he could not protect with his spear. To-day there is hardly a hungry or an over-worked man in the whole of East Africa."

Korea. We are, at present, preparing a Survey of Korea, which we hope shortly to finish. It will contain an appendix and all the necessary statistics. In the last issue of WORLD DOMINION it was stated that " The Methodist Church is now the strongest body of Christians in Korea." This should be corrected. The latest statistics show that the total number of adherents of the Methodist Church, including baptized and probationers, is 23,125 ; that of the General Assembly of the Presbyterian Church of Korea is 114,056.

Dutch East-Indies. The World Dominion Movement hopes shortly to undertake a Survey of the Dutch East-Indies. Unoccupied regions there were tabulated in WORLD DOMINION for April, 1930.* The National Bible Society of Scotland, in its *Quarterly Record*, for July, gives an account of a new field of work in Bali. " Asia ends at Bali and Australasia begins at Lombok," said the late Dr. Alfred Russel Wallace, and thus Bali has acquired fame. So clear-cut is the division between the fauna of Bali and Lombok that the narrow strait has come to be known as " Wallace's Line." In Bali there are Hindus and Muhammadans and Chinese, amongst whom no missionary work has hitherto been done. The Dutch Colonial Government is not willing to give permission for the

* *Neglected Fields in the Dutch East-Indies*, WORLD DOMINION, April, 1930.

opening of missionary work among the Hindu population, but it has recently consented to allow work to be begun among the Chinese. Mr. Jaffray, of the Christian and Missionary Alliance, in December, 1930, secured permission to work in Bali, and invited the National Bible Society of Scotland to be the first to enter; it sent two colporteurs to work among the Chinese scattered over the island.

India. Since July, Kashmir has been the scene of grave trouble between the Muslims and Hindus of that State. On a recent visit, the Rev. Alexander McLeish, of the World Dominion Movement, had occasion to observe the gathering of the storm. The Maharajah is a Hindu, and sixty-eight per cent. of his subjects are Muslims. The Hindu element in the administration became conspicuously dominant, and troubles began to develop. This trouble, happening during the sittings of the Round Table Conference, illustrates the position of affairs which might arise anywhere, should the communal spirit be allowed to grow.

Near and Middle East. On the back of *El Boraq*, the heavenly steed, Muhammad is said to have journeyed by night from Mecca to Jerusalem, and from the farther limit of the temple area, where there now stands the mosque of El Aksa, he, accompanied by the angel Gabriel, ascended through the seven heavens, and stood before the throne of God. This is referred to in Sura Seventeen of the Koran, and, according to Muslim belief, occurred about one year before Muhammad's flight from Mecca to Medina (the Hejira) in the year A.D. 622.

The approaching Muslim conference at Jerusalem will fall on the anniversary of this remarkable tradition. Secrecy surrounds the important gathering. An influential delegation from Egypt, in which the Azhar University at Cairo will be represented, has promised to attend, on the understanding that the question of the Caliphate, which keenly interests Egypt, is not discussed. The Mufti of Jerusalem, Haj Amin El Husseini, the convener of the conference, is reported by the press to have given formal assurances on this matter to the Egyptian Government. Palestinian opinion, however, believes that it will be impossible to keep it out of the agenda. It is certainly known that the creation of a Muslim university in Jerusalem to counter-balance the Jewish university, and the collection of funds all over the Muslim world for the maintenance and restoration of religious buildings in Palestine, will come prominently before the delegates. This much has been communicated to the European press. It is felt, however, that the really important subjects have not been disclosed. It is possible that the Palestinian Arabic press, notably the dailies,

Falastine, El Jamia El Arabia, and *El Hayat* give some clue to these latter. They record a movement which is gaining ground, and is ably championed, for the political unification of Palestine, Iraq, Syria and Arabia. King Feisal of Iraq, and Ali, the eldest son of Hussein, the late Sharif of Mecca, are suggested for the throne of Syria. The utmost determination is expressed to gain this objective. These are clear indications also of a hardening of conservative Islam in Palestine, and the liberal tendencies in the Azhar University of Cairo may have a reaction in the proposed Jerusalem Muslim University, which will probably oppose cultural innovations from Europe. The future, both for Zionism and for the active evangelization of Muslims in Palestine, appears to be charged with anxiety, and calls for instant and unfaltering prayer.

An article in the present number deals with the Sephardic Jews in North Africa. *The Times* says that the President of the Lay Council of the Jewish Community in Constantinople made a statement to the press regarding the Sephardic Jews who were expelled from Spain four hundred and thirty-nine years ago, and he points out that the Spanish Jews who have made their home in Turkey do not desire to return to Spain, as they are well treated by the Turkish Government.

Kurds, Chaldeans and Armenians around her borders are a source of anxiety to Turkey.

Europe—Hungary. In view of the general distress and uncertainty which have meant an actual decrease in the income received by the Church from the State, it is all the more commendable that the Reformed Church has courageously made a forward movement recently in two directions. Both foreign and home missions, which hitherto depended upon private initiative and support, are now regularly constituted as part of the Church's normal activity. Secondly, it has taken a bold step towards the more effective evangelization of Budapest.

The *Reformatus Figyelo* for September publishes an interesting interview with Louis Dobrossy who is now working as a missionary among the Muhammadans of Bulgaria. He is stationed in Sumla, which has a population of about 12,000 Turks and sixteen to eighteen mosques. According to Mr. Dobrossy, Islam is anything but a spent force among these Turks of Bulgaria. He was introduced to one young man who expressed special pleasure at meeting him, since it was this young man's intention to proceed to Berlin as a Muhammadan missionary as soon as his studies were completed. Mr. Dobrossy has, so far, been very well received among the Turks. Their cordiality, indeed, has astonished his German fellow-missionaries. The reason for this is partly that he is a

Magyar, and is therefore regarded by the Turks as being a relation, albeit a distant one. He is under no illusions, however, about the difficulties of his task, once he raises the deeper questions. He feels, nevertheless, that even then a Magyar has an advantage over the American and German missionary in being better able to follow the workings of the Turkish mind. In any case, this "Teacher of the Gospel," as he calls himself, has made a good beginning in Sumla, by winning the confidence of the people among whom he is to work.

Germany. Among the mountains of Thuringia, formerly the home of a prosperous people engaged in the making of toys and glassware, seventy per cent. have lost their means of livelihood. Famine conditions prevail. Six thousand men, women and children lack even the necessaries of food and clothing. Thirty-three per cent. of the children are threatened with tuberculosis. Under these desperate circumstances, the evangelical churches of Germany have to fight for their lives against two powerful forces: Roman Catholicism and Bolshevism. The Roman Church is well organized, and is represented politically by what is perhaps the most powerful single party in the *Reich*. It is, therefore, in a position to exact a respect from governing bodies, which is not generally shown to the Protestant churches. For example, it is reported in the August number of the *Auf der Warte* that there is a systematic settlement of Catholic families on the land lying along the borders of Pomerania and Brandenburg, hitherto inhabited almost entirely by Protestants. The immigrants come from western Germany, and are regularly given better sections of the land than their Protestant countrymen. The protest made by the Protestant communities has been dismissed by the Prussian authorities. On the other hand, the Bolshevist propaganda against religion is incessant and systematic. Everything is done to diminish the influence of the Church, to attack its public rights, and, above all, to corrupt its youth.

Russian Evangelical Movement. The Russian Evangelical Movement carries on active missionary work among the Russian refugees in Paris and the provinces; Belfort is the most recent centre opened. Besides 400,000 Russian emigrés in France there are 150,000 in Belgium, and work in Brussels has lately been started. The Russian colonies in Czecho-Slovakia and Yugo-Slavia will shortly also be evangelized.

Spain. The Anti-Clerical Movement in Spain came to a head in the middle of October, when the Cortes decided by a majority upon a complete separation between Church and State. The budget for the clergy is to disappear within two years, and the stipends of the higher clergy are to be halved immediately. Education is to be

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taken out of the hands of the Church, and the Jesuit order is to be expelled.

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